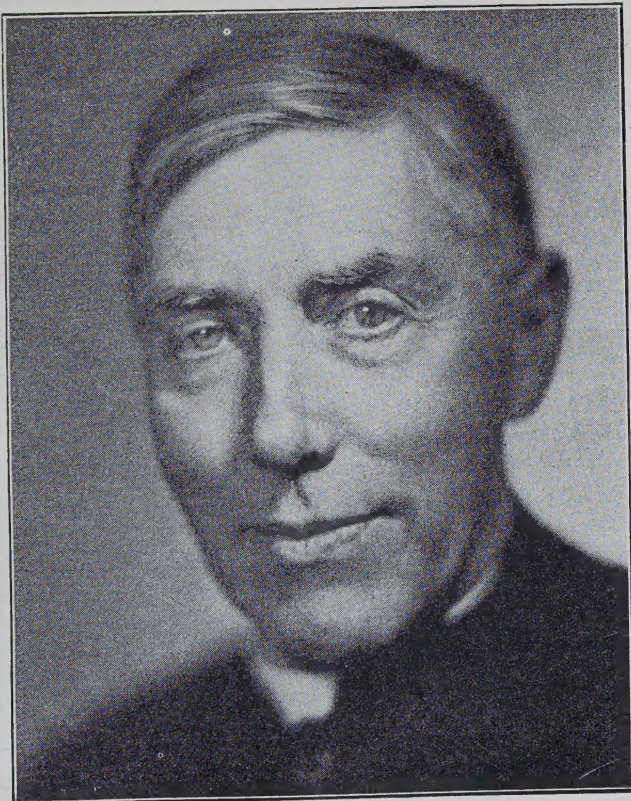


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January, 1938

No. 1

The Rev. G. Warfield, Hobbs, D.D., Editor
William E. Leidt, Associate Editor

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The Rt. Rev. William Payne Roberts (left) consecrated on November 30, 1937, in war-torn Shanghai to succeed the Rt. Rev. Frederick R. Graves (right) as Bishop of Shanghai

The Spirit of Missions

VOL. CIII, No. 1

JANUARY, 1938



DELAWARE PLANS TERCENTENARY—*Archbishop of Upsala and other distinguished guests to participate in celebration at Holy Trinity Church, Wilmington*

BY THE VERY REV. H. R. BENNETT
Dean, St. John's Cathedral, Wilmington

THE CHURCH in Delaware next June will join with the States of Delaware, Pennsylvania, and New Jersey, and representatives of the Federal Government, in commemorating the settlement of Wilmington by the Swedes three hundred years ago. The President of the United States and the Crown Prince of Sweden, with the Archbishop of Upsala, will participate in ceremonies in Holy Trinity (Old Swedes') Church, in Wilmington.

There will be a delegation of many hundreds of Swedish citizens who will accompany the Crown Prince and the Archbishop from Sweden. There will also be present, it is expected, a large delegation of Swedish-Americans, many of them from the Augustana, or Swedish Lutheran, Synod. Likewise the Governors of Pennsylvania and New Jersey—with the Church in the Dioceses of Pennsylvania and New Jersey—will assist in the celebration.

It is planned that the guests from Sweden will land from their ship at "The Rocks," the actual landingstage of 1638, off Wilmington. They will be greeted by President Roosevelt and Governor Richard C. MacMillan of Delaware. The Bishop of Delaware, the Rt. Rev. Philip Cook, will have as his special guest the Most Rev. Erling Eidem, Archbishop of

Upsala and Primate of Sweden. These two will join the official party and accompany them to Old Swedes' Church for a short service of thanksgiving. Afterwards there will be a luncheon and further ceremonies at Rodney Square in the center of Wilmington.

It was my privilege to act as the emissary of Bishop Cook and the Diocese of Delaware in inviting Archbishop Eidem to the celebration as the Church's particular guest. For the Church of Sweden was the first to send priests to Delaware when the colonizing party arrived in the Delaware River off the present Wilmington; and for much over one hundred years the Archbishop of Upsala had jurisdiction over the parishes founded for the use and comfort of the Swedish migrants.

The voyage of the Swedes, in 1638, was primarily for commerce and adventure. Furs were brought back by the first ships, and immediately return voyages were made. This time they brought settlers, many of whose descendants are now staunch supporters of the Church in Delaware. The first Swedish priest was the Rev. Roercks Torkillus, who founded the parish of the present Old Swedes'. He was succeeded by the Rev. Israel Fluviander and the Rev. Johan Campanius, the first of a long line of Swedish clerics which continued until the Revolutionary War. Then, when the stream of Swedish influence was merged with that of the

English, the clergy and congregations were turned over by the Archbishop of Upsala to the young Episcopal Church in America under Bishop White, who had jurisdiction over Delaware until well along in the fifties.

So my visit to the Archbishop was in the nature of a grateful call upon a fostering parent Church. The press bureau of the Swedish Foreign Office made my errand most easy of accomplishment. And I found myself one day last July sitting with Archbishop Eidem in the comfortable study in his palace at Upsala. He speaks excellent English and is thoroughly informed about life in *Ecclesia Anglicana*, but he has never been to America. His predecessor, the late Archbishop Sodorblom, visited the United States some years before his death, thus bringing to the religious communities in America a contact with the ancient Church of Sweden.

Archbishop Eidem, who before his elevation to the primacy of the Swedish Church, was a member of the theological faculty of the University of Lund, confessed to me that he found the administration of his new office vastly different from his former scholastic life. There are twelve dioceses in Sweden, and a thirteenth is now in process of erection.

Two Anglican Bishops, the late John Wordworth of Salisbury, and the late G. Mott Williams of Marquette, did much to acquaint Anglicans with the history and life of the Church of Sweden. And

it is felt that the coming visit of Archbishop Eidem to the tercentenary will do much to make the Swedish people aware of religious matters in America, especially of our own communion.

There never has been any serious question as to the continuity of the Swedish Church. The Reformation in Sweden was coincident with the national revolt against Danish influence. The papal legates to Sweden had been close to the Danes, and when Sweden became her own mistress politically, she likewise became her own mistress ecclesiastically. There have been few controversies since.

It was interesting to me, when Archbishop Eidem conducted me through his beautiful cathedral at Upsala, to see the ancient chasubles and copes and mitres, some dating from the fifteenth century, and still used by the Archbishop in his public functions.

The cathedrals and parish churches are still kept "as in times past." The Anglican visitor, especially, cannot help being impressed, as I was, when he sees the beautiful cathedrals and parish churches, and assists—even haltingly—in the public services of the Swedish Church.

So the Church in the United States will join with the Diocese of Delaware in welcoming this great Swedish prelate to our shores and we shall rejoice in the happy visit which he will likewise extend to his fellow countrymen in the Augustana, or Swedish Lutheran, Synod.



Archbishop Eidem (right) welcomes Dean Bennett as the envoy of Bishop Cook and the Diocese of Delaware

Delaware's tercentenary in which the Church will have a significant place, is but one of several memorable moments in the Church's life which will be commemorated this year. Of especial interest in the South is the centennial of the consecration on December 9, 1838, of Leonidas Polk as the first Missionary Bishop to the Southwest. This year also marks the one hundredth anniversary of the organization of four dioceses—Florida, Indianapolis, Louisiana, and Western New York.

BISHOP ROBERTS CONSECRATED IN CHINA—*A thousand Churchmen, Chinese, English, and American, participate in ceremony on November 30 in Shanghai's Holy Trinity Cathedral*

The consecration of a Bishop for a diocese of the Church in China in the midst of international conflict and the uncertainties of modern warfare, is perhaps the finest recent evidence of the vitality of the Church in the Orient and of its determination to advance Christ's Kingdom. Such was the consecration of William Payne Roberts in the City of Shanghai a month ago. The Editors wish to take this opportunity to express their appreciation to Bishop Roberts for his cordial coöperation in dispatching by clipper air-mail the accompanying story and pictures, thereby enabling THE SPIRIT OF MISSIONS to report a significant happening in the Church's life within a few days of its occurrence.

NOT OFTEN does the consecration of an American Bishop take place outside of the United States, still more seldom is it held in a foreign language, away from friends and co-workers, in the midst of a land torn by the ravages of war; and perhaps most unusual of all is any uncertainty as to the presence of at least the minimum number of Bishops requisite for a valid consecration. But such were the extraordinary circumstances under which the Rev. William Payne Roberts was consecrated a Bishop with jurisdiction in the Diocese of Kiangsu of the Chinese Holy Catholic Church (Missionary District of Shanghai) as successor to the Rt. Rev. Frederick R. Graves, who retired recently after forty-four years in the episcopate.

Originally planned to be held in Nanking in Bishop Roberts' own St. Paul's Church, the service was finally celebrated in Shanghai on the Feast of St. Andrew, November 30, 1937, in Holy Trinity (English) Cathedral. Difficulties of travel, aggravated by the hostilities, made it impossible for any of the Nanking clergy to attend, and many of the Bishops

of other dioceses were prevented from being present. The consecrator, the Rt. Rev. Frank L. Norris, Bishop of North China, as Presiding Bishop of the Chinese Church, arrived in good time, but after other Bishops expected sent word that they could not get to Shanghai, a special escort was sent to Ningpo to conduct the Rt. Rev. T. S. Sing, retired Assistant Bishop of Chekiang, to Shanghai. He arrived just two days before the date set for the consecration.

The Consecration Service was conducted in Chinese, in the presence of nearly a thousand persons, members of the English congregation of the Cathedral, of the American Church Mission and their friends, and many of the Chinese congregations both of Shanghai and of surrounding districts now refugees in Shanghai. In spite of its varied character this vast congregation was so quiet that the entire service could be heard distinctly from every part of the large building, the beauty of which added to the solemnity of the occasion.

The Ministers of Consecration were: the Rt. Rev. Frank L. Norris, consecrator; the Rt. Rev. Frederick R. Graves, and the Rt. Rev. T. S. Sing, co-consecrators and presenting Bishops; the Rev. E. R. Dyer and the Rev. N. C. Ni, the attending presbyters; the Rev. E. S. Yu, preacher; the Rev. H. P. Wei, litanist; Mr. M. H. Li and Mr. Archie T. L. Tsen, registrars for the Chinese Church; and the Rev. H. S. Smith, deputy registrar for the Church in America; the Rev. M. H. Throop, master of ceremonies.

At the beginning of the service the Bishop-elect entered with his attending presbyters, and took his seat just below the pulpit, and Bishop Graves led Bishop Sing to his place in the sanctuary. The procession then entered the main door of the cathedral to the strains of Holy, Holy, Holy, Lord God Almighty led by a choir



CHINA'S PRESIDING BISHOP

The Rt. Rev. Frank L. Norris came from Peking to be the consecrator of Bishop Roberts. He was assisted by Bishops Graves and Sing

of fifty voices, men and women, from the several Shanghai parishes. Only fourteen of the Chinese clergy of the diocese were able to be present and four American priests, but there were two of the staff of the English Cathedral present, one being the dean, the Very Rev. A. C. S. Trivett, through whose courtesy the service was held in that place. An invitation had been extended to the Greek Orthodox Church in Shanghai, and one Russian Bishop and five priests accepted and were present in the procession. Bishop Norris completed the impressive line.

In the service which then proceeded according to the translation from the American Prayer Book, Bishop Graves read the Epistle and Bishop Sing the Gospel. The text of the sermon was taken from II Kings, 2:9-10, being Elisha's request of Elijah that a double portion of his spirit be granted him. Mr. Yu pointed out that Elisha knew the difficulties that he would have to meet in contending with Ahab and Jezebel, that he could only do his work with the aid of spiritual strength, that such spiritual strength could only come from God, and

that his request showed his humility as well as his appreciation of the magnitude of his task.

In applying this old story to the present, Mr. Yu likened Bishop Graves to Elijah in his long years of faithful service to God, for fifty-six years a missionary in China, forty-four as Bishop of this diocese; Mr. Roberts, he said, came as a younger man though not without knowledge and experience, for he had been in China for twenty-three years, serving on the faculty of St. John's University for several years and afterwards in charge of parish work in Soochow and Nanking. Mr. Yu went on to say that this Diocese of Kiangsu, with its churches, hospitals, and schools, was largely of Bishop Graves' creation, and that after such long years of heroic labor he deserved to rest. But there was an element of sadness for Bishop Graves at this time, for when Mr. Roberts was nominated as his successor by the Synod of the Chinese Church meeting last April in Foochow, Bishop Graves was looking forward to turning over a fine and flourishing diocese, but that now two-thirds of the diocese was lying in ruins and the other third threatened. Hence for the stupendous task confronting the new Bishop a double portion of the Spirit of God would indeed be needed.

While Mr. Yu was speaking the drone of military airplanes overhead was a grim reminder of the gravity of the present situation. Moreover, the fact that Mr. Yu is himself of St. Peter's Church, which has been doing such noble service in sheltering and caring for homeless Christians from the ruined districts around Shanghai, gave emphasis to his account of the destruction of a large part of the diocese.

The Consecration Service then proceeded as usual after the singing of The Church's One Foundation. The testimonials were read in English by the Rev. H. S. Smith (the only part of the service spoken in English), and repeated in Chinese by Mr. Archie T. L. Tsen, president of the Chinese Board of Missions and the only representative from the

BISHOP ROBERTS CONSECRATED IN CHINA

Church in the Nanking area. The act of laying on of hands by the three consecrating Bishops was of course the most solemn and never-to-be-forgotten moment, for the participants themselves and for the congregation, which witnessed the passing on of the Apostolic Succession to one more generation in the Church of Christ.

The offering was devoted to the missionary work of the Chinese Church in the District of Shensi, and the offertory hymn, *Jesus Calls Us O'er the Tumult*, was appropriate both for the day and for the times. The service then continued with the Celebration of Holy Communion and concluded with the recessional hymn, *Jesus Shall Reign Where'er the Sun*.

Immediately following the Consecration, a Chinese dinner was served by the Shanghai congregations, at which Bishop Graves was presented with a silver-mounted cane after a very sincere appreciation of his long episcopate, spoken by the Rev. S. T. H. Tai of St. James' Church, Woosung (now in ruins); Mr. Tai being the oldest Chinese priest of the diocese and perhaps the only one present contemporary with Bishop Graves during the early years of his episcopate. In replying, Bishop Graves said that he wanted all to remember that, even though he would be resting, he could still be thinking of them and praying for them.

Bishop Roberts was presented with an Episcopal ring, the gift of the Chinese congregations of the diocese. In acknowledgment Bishop Roberts thanked them for their kindness and coöperation in making this occasion such a happy one, though tinged with regret in that his friends and co-workers in Nanking and other parts of the diocese were unable to be present. He said that he was a little child in comparison with the great age of his Fathers in the Church, the three consecrating Bishops, whose combined years totaled 227, but that he was relying upon the Holy Spirit to aid him in carrying on the work entrusted to him. He added, what Mr. Yu had neglected to mention in his sermon, that since his episcopal vestments had been given him by Bishop

Graves, the allusion to the falling of Elijah's mantle upon Elisha was particularly appropriate!

On the afternoon of the Consecration day, a reception was given by members of the American Church Mission in honor of both Bishops, at St. John's University, to which prominent residents of Shanghai were invited as well as those connected with the Mission.

Thus, though not for the first time in her long history, the Church of Christ is weathering a time of storm and stress, and although Bishop Graves is laying down his office, Bishop Roberts now takes the burden and the diocese goes forward with full confidence in him.

Bishop Roberts is the seventh Bishop to be consecrated for work in Shanghai for the American Church, the previous Bishops being William Jones Boone, 1844-1864; Channing Moore Williams, 1866-1874; Samuel I. J. Schereschewsky, 1877-1883; William Jones Boone, 1884-1891; Frederick Rogers Graves, 1893-1937; John W. Nichols (Suffragan), 1934-.

Bishop Roberts comes to the diocese well equipped for his new duties. He is an alumnus of Yale University, Class of



BISHOP JOHANN

Of the Russian Orthodox Church in Shanghai with two of his chaplains attended the consecration of Bishop Roberts

1909, and has the degree of B.D. from the Episcopal Theological School of Cambridge, Massachusetts. He came to China in 1914 and taught in St. John's University until 1920-21; he was acting president of St. John's University during the absence of Dr. Pott, and in 1922 he was appointed executive secretary of the National Christian Conference. From 1923 to the present time he has been in charge of the work at St. Paul's Church, Nan-king. He was nominated Bishop at the General Synod of the Chung Hua Sheng

Kung Hui at Foochow in April, 1937, and elected by the General Convention of the Church in the United States in October of the same year. In 1918 he married Miss Dorothy Mills, who had served as missionary teacher in St. Hilda's School, Wuchang, 1914-15, and was afterwards assistant student secretary under the Board of Missions in the United States. Bishop and Mrs. Roberts have five children, Edith, Helen, William, Jr., John, and Bruce, of whom the older three are now studying in America.

China Synod Greets Church in America

The exigencies of the current conflict in the Orient prevented the presence at General Convention of a distinguished visitor from the Chinese Church—Mr. Archie T. L. Tsen, president of its Board of Missions. Last spring when the General Synod of the Chung Hua Sheng Kung Hui heard of the invitation to Mr. Tsen to come to America, it prepared a greeting to the Church in the United States and asked Mr. Tsen to deliver it to General Convention. Unfortunately, conditions in China made it necessary for Mr. Tsen to abandon his trip to America and the copy of the greeting sent by mail was received too late to be presented to General Convention in October. It becomes the privilege of THE SPIRIT OF MISSIONS, as the official organ of the Domestic and Foreign Missionary Society, to print this memorable greeting from the Chinese Church, and thus, informally, to present it to the Church in the United States.

TO the Bishops, Clergy, and Laity of the Protestant Episcopal Church of the United States in America assembled in General Convention, GREETING.

Brethren,

It is with glad hearts that we have learnt of your invitation to the President of our Board of Missions to attend the General Convention. There is something very fitting in your choice of Mr. Archie T. L. Tsen as the representative of the Chung Hua Sheng Kung Hui, whom you

would like to welcome amongst you. For when our General Synod was established twenty-five years ago, the first Canon that was adopted was the Canon of the Board of Missions. We wanted no society to undertake the Church's duty, we wished to follow your lead in this (as much else), and to emphasize the principle which you laid down for yourselves, that in our missionary work the Church herself is the only society, the General Synod of the Church her "Board of Missions," that the task of preaching the Word, of enlarging the Kingdom of Christ on earth, is committed to us all, the responsibility for it rests on the Church as a whole.

Nor is your choice appropriate for that reason alone. One of the great lessons which the American Church has taught us is the value of the layman. The part that the laity in America have taken in all the work of the Church, and not least in its missionary work, has been outstanding, an example to all the Churches of our communion. It is therefore surely appropriate that you have invited a prominent layman to represent the Chung Hua Sheng Kung Hui, rather than anyone else. In Mr. Archie T. L. Tsen you have chosen a man who exemplifies (as perhaps no one else in China can do at this moment) the value of the layman, the work that a layman can do, the results which he can under God achieve.

We are glad he is going, because we owe you a great debt. Without your ex-

BISHOP ROBERTS CONSECRATED IN CHINA

ample before us, we cannot but wonder if our General Synod would have had its birth, if the union of our scattered dioceses would have been achieved. He goes, by your invitation it is true, but he goes to bring home to you all, as we are sure he will do, what our General Synod has meant to the Church's life here in China, what its fruits have been in its dioceses and especially in its work as our Board of Missions; he goes to tell you what the Chinese dioceses are doing for themselves, but he goes also to ask you to remember that we are not yet old enough or strong enough to stand alone: to enlist your continued help in sending us men and women of consecrated life and true devotion, such as many of those whom you have sent us in the past.

Our General Synod has bidden us send you a message by Mr. Tsen, and we would not change our messenger. For the burden of our message is our gratitude, and by his words and acts for many a past year Mr. Tsen has shown, perhaps above

all things, his own gratitude to God. The thought of all we owe to the American Church, of all we owe to the three dioceses it has established in China, of all we owe to the men and women it has sent us, we name no names because the roll is long, fills us with gratitude. Of that Mr. Tsen will bear better witness than any words of ours can bear: we commend him to you, and we pray that God's blessing may rest upon your Convention and upon your Church, now and always.

Frank L. Norris

*Bishop of North China
Chairman, House of Bishops*

Robin T. S. Chen

Chairman, House of Delegates

On behalf of the General Synod of the
Chung Hua Sheng Kung Hui.



ST. ANDREW'S HOSPITAL, WUSIH, CARES FOR REFUGEES
Refugees swarmed the city of Wusih until it too became the object of aerial attacks.
The hospital and other Church property was severely damaged

FAR EASTERN CONFLICT AND THE CHURCH—*War of unprecedented magnitude for China, threatening her liberty, confronts Christianity with totalitarianism*

BY FRANCIS C. M. WEI

President, Hua Chung College, Wuchang

The distinguished President of Hua Chung College, Wuchang, Francis C. M. Wei, discussed the significance of the present conflict in the Orient to the world order and to the Christian Church in an address in the Episcopal Church of the Air broadcast over the Columbia network, November 28, 1937. It is printed here to give all the readers of THE SPIRIT OF MISSIONS a fuller understanding of the present situation and its effect upon the Christian enterprise.

1 1 1

WHILE WE ARE enjoying a peaceful day in America, thousands of Chinese and Japanese may be being killed in the undeclared war which the Japanese militarists have brought to the peace-loving Chinese nation.

According to reliable estimates, not less than 600,000 troops from Japan have been mobilized to carry out one of the most unjustifiable aggressive wars in China. It is a war of unprecedented magnitude for the Chinese. The most deadly warlike weapons invented since the World War, are being used to massacre the Chinese, unprepared and ill-equipped. Every day reports are printed in the papers of the havoc made by the land, naval, and air forces of the Japanese Empire. It is unthinkable that between two neighboring nations whose natural relations ought to be that of friendship and peaceful coöperation there should be such fighting, bloodshed, and mass butchery of men by men. Modern warfare is a hideous thing; undoubtedly it is the fruit of sin.

Though a Chinese, I am not here to apportion blame, nor am I sufficiently informed about international politics to do so. I leave this to the world's public

opinion and to the future historian of this undeclared war; if the historian of any war ever tells the whole truth.

Much as I am concerned with the war as it is raging from day to day, as one line after another of our Chinese defense is broken, as more and more of our territory is taken and occupied, and more and more of our young soldiers and civilians killed, I am even more concerned with the significance of this war to the world order and with its outcome and challenge to the Christian Church.

In the present conflict with the Japanese military party we in China are not only fighting to defend our territory, our liberty, and our national existence, but we are fighting against foreign domination, against the passion for conquest of a totalitarian State; and totalitarianism is a new form of paganism in our modern world. It claims the whole life of the individual and demands its supreme and exclusive loyalty, which is due to God.

Totalitarianism does not necessarily clash with religion. There are religions which tamper with the totalitarian State and even enter into alliance with it. There are even religions which would thrive under a totalitarian government. But Christianity and totalitarianism are bound to clash. Our God is a jealous God. He suffers no myth or ideology which comes between Him and man, seeking to demand, direct, and control the whole life of the individual and of the community.

By clever indoctrination, by State-controlled education, by strict censorship of all literature and publications, by an elaborate system of government-supported propaganda, the individual mind is stunted and public opinion poisoned. Man bows down and worships the State. Blind patriotism becomes the highest virtue. "My country, right or wrong" is the battle cry, and by creating a war

psychology in the country and maintaining it constantly by clever devices and intrigues, the State can make the individual citizen walk the chalk mark all the time for no intelligible reason. Such a phenomenon gives every thoughtful Christian the gravest concern.

In face of the threat of totalitarianism it is high time for us to raise the question: "Does man owe his supreme loyalty to God or to any man-made institution?" For years now in this modern world, we have been rendering, even in Christian countries, only lip service to God, while actually in our practical everyday life we worship mammon and follow the mob who cry out all the time, "Nail Him on the Cross." Have we not nailed Him on the cross when we come to make an important decision in economics or in politics, in international relations or in questions of war? Yes, our government has declared war for whatever cause, and every loyal citizen must support it and fight. "My country, right or wrong!" Nay, "My country," because there is no right or wrong! We worship the State. She has claimed to direct and control our whole life, all the departments of community activity. As loyal citizens we must obey. But loyalty to what? To the State, which demands our supreme loyalty and we surrender it. We surrender our souls. This is the cause of the present undeclared war in China. Without it such unprovoked aggression cannot go on for lack of support.

"Thou shalt not worship any other God." But do we not in this modern world of ours? Are not man-made ideologies rampant in the world, and people in the West as well as in the East bowing down to worship a divine institution? When the Government has declared war for whatever reason, dare we to disobey? When the State demands my soul, dare I not to surrender it as a patriot? "The people are being systematically de-Christianized," cried a Roman Catholic Bishop in a Christian land, in a land that is the fatherland of Martin Luther, a land which has given rise to all the Christian reform movements during the past four hundred years, a land of which all Chris-

tians feel so proud and to which we owe so much Christian scholarship and theological thinking.

In face of such a situation, is the Christian Church going to remain neutral, indifferent, watchfully waiting at best, until it is too late?

While the Chinese in the present conflict with the Japanese militarists are fighting for their liberty and their age-long democratic tradition, the Church is face to face with the threat of totalitarianism. Please do not misunderstand me. I have no intention to identify Christianity with democracy. But in a country where the people are free to follow the dictate of their conscience in time of war or in time of peace, there is a chance for the Church, but in a country dominated by a totalitarian government, there is little chance and that chance is dwindling away. This would be the case particularly in a conquered territory where totalitarianism dominates.

What should the Church do if it had really to face such a situation? Let the Church stand firm and proclaim still to the world that man owes his supreme loyalty to God and to God alone. Men owe support and loyalty to the social and political institutions only insofar as they are doing the will of God.

This may mean unpopularity, opposition, persecution, and even martyrdom, and the Church in order to bear her witness may have to face it. Perhaps at a time like this, the martyr's blood is required to wash the world of its sin and put the Church in a place where it belongs. This to me is what the Far Eastern conflict, if unchecked, may mean to the Church.

Is there any force powerful enough to check this undeclared war? We do not find it outside of the warring nations. The League of Nations has proved itself impotent if one of the great powers should choose to violate its provisions against war. The Brussels Conference has met and nothing significant has resulted. Somehow the world order has been broken down and outlawry in the world cannot be checked. That is why every nation has to resort to mad armament. The

Chinese by tradition are the most peace-loving people in the world. Recent experiences of foreign aggression have shattered, however, the last remnant of their faith in the efficacy of the world's public opinion. Ever since the occupation of Manchuria by the Japanese in 1931 China has received in no ambiguous form the sympathy of the world. In the present Japanese aggression again China finds sympathy and moral indignation everywhere. But this does not stop the war. Can the Church feel unconcerned about the impression definitely made upon one-quarter of the human race that might is right? Is there any way to correct it?

Nor is the war going to be stopped by any form of public opinion or moral sentiment from within the Japanese population. I do not believe that Japanese people have wanted this war. They have no enmity against the Chinese. In the long history of Sino-Japanese relations, no Chinese soldier has ever trod Japanese soil. Culturally there has always been the best of relationships. In spite of conflicting reports therefore I still prefer to believe that at the bottom of their hearts a large majority of the Japanese people are supporting this aggression in China only unwillingly. Surely many of the Japanese Christians are agonizing over it much as we are. How can I believe that Dr. Kagawa supports this war? Did I not read his poem in English, *Apology to the Chinese People*? What a beautiful Christian spirit of a grand Christian soul! There are others in Japan who share in this.

But the military party in Japan has planned and started the war and dragged their own people into it. And the military party in Japan represents a Japanese national policy of half a century standing. The present affair is only a single act in a long drama. It goes back to the Sino-Japanese War of 1894-95. Yes, it goes back still farther when Japan first came into contact with the European Powers, when Western Europe was at that time dominated by nationalism, industrialism, and militarism. Nationalism and militarism accorded well with the Japanese

national traditions and soon the Japanese learned from the admired West also the trick of industrialism. Hence the development of modern Japan.

Things have gone well with Japan during recent years and few nations any more than individuals have been able to stand success. Japan goes mad. Hence the occupation of Manchuria in 1931, the attack on Shanghai in 1932, the seizure of Jehol in 1933, and then the invasion of Chahar and Hopei-Suiyen, to mention only a few of the atrocities committed recently.

Yes, after the occupation of Manchuria the territory of the puppet State, Manchukuo, must be rounded up. The Japan-controlled corridor between Soviet Russia and China must be completed. Why all this? Only the Japanese militarists know, and they are intoxicated with success and now overpowered by their own passion for conquests. So Japan cannot retrace her steps; the war will continue until either China is crushed or Japan collapses from within.

The crushing of 465,000,000 people animated with a new national consciousness, fortified by a traditional stoic fatalism, and possessed with a determination to fight for their independence to the bitter end, is not such an easy matter. But this is a machine age. China is ill-equipped for modern warfare. Human flesh cannot resist mechanized forces. One battle after another Japan will win. We knew that and were prepared for it before the war started. But Japan may win all the battles and fighting will not come to an end. There will be bitterness, hatred, guerilla warfare, all over the country, chaos and misery, wretchedness, suffering, endless bloodshed. Can the Christian Church wash her hands of the whole business and pass by on the other side of the road with 465,000,000 souls at stake?

Suppose Japan should collapse from within for some political or economic reason. It is quite within the range of human possibilities. This is not the wistful thinking of a Chinese patriot. It is the dread of a humble Christian. You will then find disillusionment, despair, desperateness all over the Island Empire.

FAR EASTERN CONFLICT AND THE CHURCH

Can Christianity not offer the only balm of a wounded national soul?

Suppose again. If both nations should be exhausted before the end of the war, which cannot easily come to an end, both China and Japan will be exposed to the most radical ideas now tormenting the world. Will the Christian Church abdicate in the Far East?

No, the Church is not going to lie low in China even though war may continue there indefinitely. The Church must redouble her staff and her strength in order to cope with the unprecedented situation both in China and Japan.

My fear is that either China or Japan, if victorious, will be faced with the danger of Fascist dictatorship, tending to totalitarianism. Vanquished, Japan or China will surely turn Left. In either case the Church has a big problem on her hands.

It is this kind of problem that gives me greater concern than even the war in China, wretched as it is. What is the Christian Church going to do in face of such a challenge?

First of all, she must proclaim to both China and Japan that war solves no problems. Solutions of the problems between China and Japan come from the willingness to treat the other fellow as a brother and not as a potential foe; from the willingness to recognize the brotherhood of men based on the Fatherhood of God as the basic principle to guide the relations between nations, groups, and individuals.

When men are shivering with war fever, the Church must proclaim that even in the warring nations the Church will still be the Church and to remind the Christians both in China and in Japan of

the danger of the Christian Church in war time to be more patriotic than Christian.

Christians everywhere must try to be with the Chinese and Japanese Christians in suffering and in prayer, so that they may experience more deeply the worldwide Christian fellowship in their days of affliction and tribulation.

We must do our best in our missionary efforts to strengthen the Christian element in Japan which is growing but not to the extent as yet to make itself articulate enough to be heard at this time, still less to change the national policy of their Government. We must do our best also to encourage and cheer the Christian element in China, now beset with dangers and temptations, burdened with sorrows and perplexities. Let us hope and pray that the Japanese and Chinese Christians may serve as the leaven to give a new life to the nations now at war and that the wrath of God may be turned to His glory.

In face of such a terrific situation, not only in the Far East but in the whole world, whatever we Christians may be able to do seems a drop in the bucket. But I always say that that drop may change the color of the whole bucket, because it is God's drop. God will work miracles if we are His willing instruments. The most difficult thing to believe is that the Living God can be incarnate in human flesh, but it is the heart of our faith. The sorrow of the world is our Cross. Can we follow the Incarnate God to the Cross so that sin may be overpowered, His Kingdom come, and His Will be done? If we only believe! "O, Lord, I believe; help thou mine unbelief!"

The Bishop of Chicago, the Rt. Rev. George Craig Stewart will be the guest preacher in the next Episcopal Church of the Air broadcast from Station WBBM over the Columbia network, Sunday, February 13, at ten a.m. o'clock.

CHINA MISSION LOSSES INCREASE—*Survey of effects of warfare in Yangtze valley reveals untold property damage and daily acts of personal heroism*

BY MAURICE E. VOTAW
St. John's University, Shanghai

THE DAMAGE TO property and loss of belongings of the American Church Mission in the Diocese of Shanghai grows larger each day, as the Japanese artillery destroys the Chinese countryside and the Japanese air force devastates the cities, towns, and villages in Kiangsu Province. There is no possible way to estimate the loss to the Mission, to missionaries, and to the Christian cause. Some are inclined to echo the famous words of Bishop McKim, after the earthquake of 1923 in Japan, "All gone but faith in God." Others pray their churches, hospitals, and school buildings may still stand, and that the heavier pieces of furniture in their homes may still be there when, and if, the invaders allow Americans or Chinese to return to their work and homes.

Mission property has been damaged, by warring forces in Shanghai, Kiangwan, Woosung, Taitsung, Sungkiang, Wusih. There is no assurance that the property is still whole in Soochow, Changshu, Kunshan, Tsingpoo, Foh-san, as well as in many of the smaller country stations. Missionaries have lost clothing, furniture, books, and even every personal memento of their homes and loved ones in America. Chinese clergy, catechists, Biblewomen, and teachers have fled in all directions, leaving all their worldly possessions in the path of the battle-zone, to be swallowed up by bombs, shells, fire, and looting.

Even though hostilities in Shanghai began on August 13, it is still impossible (November 25) to ascertain if St. Paul's Church, Kiangwan, still stands.* It was destroyed by a Japanese bomb in 1932, and rebuilt. Probably St. James' Church, Woosung, is demolished, as well as the

Chapel of the Resurrection at Ying-ziangkong and St. Paul's Chapel, Chapei. No Chinese have been allowed in those districts since the Japanese armed force moved in, nor have any foreigners been able to secure permission to visit the site of mission property.

When Sungkiang was destroyed from the air, the Church of the Cardinal Virtues and other mission premises were ruined. St. Matthew's Chapel, Taitsung, is probably nothing but dust, since the battle-front raged back and forth for weeks at Taitsung. No word can be obtained of the present state of at least four other churches: Church of Our Saviour, Hongkew, Shanghai; Church of the Good Shepherd, Kiading; Christ Church, Kunshan; and St. James' Chapel, Foh-san. Foh-san is a small Yangtze port ten miles from Changshu. For many days it was mercilessly bombarded by the Japanese Navy.

In Shanghai, St. Luke's Hospital buildings lie tenantless and empty. The operating theater is open to the elements, since a shell tore out the wall early in the hostilities (see December 1937, issue, p. 584). St. Luke's is moving into third temporary quarters in three months, attempting to carry on in the face of unsurmountable obstacles. There is no chance to return to its buildings on Seward and Boone Roads in the Hongkew district, especially since Chinese are not allowed to enter that part of the International Settlement.

St. Mary's Hall, west of the Shanghai-Hangchow Railway line, which is the perimeter of the British Shanghai Defence Force, has incurred little damage outside of broken windows, battered down doors, and the like. At the time the buildings came under Japanese control the personal belongings, including all warm clothes and bedding, rugs and curtains of all the American and Chinese

*Later word reports definitely that this church is destroyed.

CHINA MISSION LOSSES INCREASE

members of the faculty had been stolen. All books, pianos, school equipment remained. Since the Japanese took control of the area, they have refused to permit any member of the Mission to inspect the property, despite repeated requests from the American Consular authorities.

St. John's University, being a part of the western perimeter of the British Defence Force, has suffered no loss from looting. On the campus, however, more than five hundred panes of window glass will have to be replaced, having been shattered by explosions, shells, shrapnel, and concussion. A battery of Japanese howitzers was placed a short distance north of the St. John's athletic field, across the Soochow Creek from the main campus. This battery caused all campus residents to evacuate, since the shells were fired directly overhead across the campus. The first day of this shelling, four British soldiers were killed by shells falling within the British lines a few hundred yards south of the campus. After two days no more Japanese shells fell near the campus, but they continued to whistle overhead. Buildings shook and windows

and plaster fell during the two weeks the guns bombarded western Shanghai.

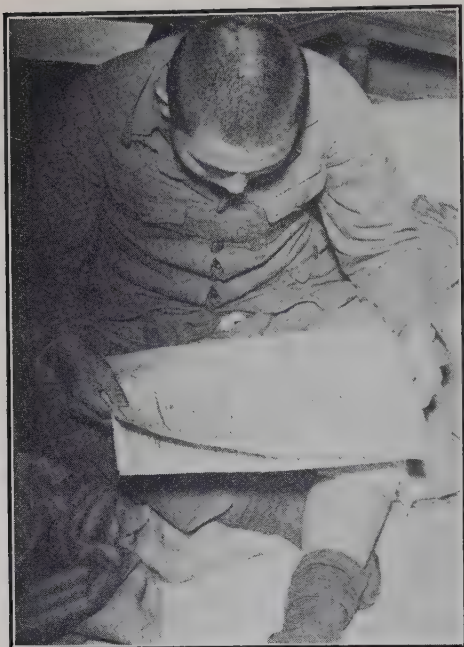
The Cooper Memorial Gymnasium was struck by two trench mortar shells, one penetrating the roof and exploding inside, several pieces of shrapnel going through to the ground floor, in which were billeted British soldiers, who were uninjured. One shell went through the roof of Shu Jen Tang (middle school dormitory erected two years ago), three hit Seaman Hall, two Mann Hall, and one hit the west side of Yen Hall a few feet above the ground. Many buildings, walls, and roofs were peppered with shrapnel, and a number of shells fell on the campus, leaving small craters on the lawn. No shell hit any of the residences, but concussions and shrapnel broke from ten to forty panes of glass in every house. St. John's Pro-Cathedral suffered a sad loss in several pieces being blown from its beautiful stained glass window.

No one has been allowed to cross Soochow Creek to inspect the Science Building, where all the university's valuable scientific apparatus is housed, or to see the two residences across the creek. Ef-



MR. P. O. GILMORE EVACUATES THE MISSION OFFICE

The acting treasurer of the China Mission has learned a great deal about moving since the mid-August days when he had to transfer the Mission Office from Hongkew to his home on Jessfield Road. This is a typical load. (See December issue, p. 568)



WAR NEWS!

One of China's Lone Battalion studies the trend of affairs on his cot in St. Luke's Hospital

forts are still being made to secure permission from the Japanese to inspect the buildings. The bridge across the creek was dismantled, in early October, at the request of the Chinese military authorities, when they were destroying all bridges across Soochow Creek.

No word has come of any damage in Soochow, the last letter from the Rev. H. A. McNulty having been written before the city was showered with more than seven hundred bombs from Japanese planes in one day. Such systematic bombing of this beautiful city leaves grave fears that Soochow Academy, Grace Church, Epiphany School, and the mission residences must have been damaged.

The American Embassy in Nanking was informed that Mr. McNulty, with the Rev. C. G. McDaniel and the Rev. H. H. McMillan of the Southern Baptist Mission, Dr. M. P. Young and Miss Lucy Grier of the Southern Presbyterian Mission Hospital had taken a thousand refugees and more than a hundred mental patients of the hospital to Kwang-foh, a

mountainous arm extending into Tai-hu (Great Lake) some miles to the south of Soochow.

When the Japanese forces occupied Soochow, its normal population of half a million civilians had dwindled to five hundred; all the others having fled to interior places, frantic with fear, because of the intensive, indiscriminate bombing. Property flying flags of all nations received hits, including an International Red Cross Hospital flying the Red Cross flag.

ALTHOUGH there had been a certain amount of bombing within the city walls of Wusih, it was not until November 12 that Japanese planes raided the city and damaged Episcopal Church property. At eight-fifteen a.m., after having flown over the city for observation, a group of planes returned from the south (the mission is in the southern part of the city) dropped at least six bombs between the South Gate and the mission compounds, two of which hit on the compounds, one landing immediately outside the wall of one compound.

Work in St. Andrew's Hospital was being carried on, every bed being occupied, and classes were continuing in St. Mark's School. The members of the Mission in Wusih felt they were safe from aerial attack, since the American flag was so prominently displayed. Their faith was slightly shaken on November 10, when they heard foreign buildings, hospital and schools in Soochow had been bombed.

St. Andrew's buildings were all marked with American flags, in some cases large flags having been painted on the roofs, and in every case flags flying from poles, high in the air. All could be easily seen from any distance up to a mile. On the compound where the Church of the Holy Cross, St. Mark's School, and several residences are located, a piece of matting, twenty-six feet long, had been placed on the ground, and on it the American flag painted. Every building also flew the American flag. Likewise, on Dr. Claude M. Lee's residence, the American flag was clearly and unmistakably displayed.

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The first bombs shook the buildings, then one fell on the tennis court less than a hundred feet from the residence of Dr. Lee, tearing a great hole in the ground and damaging the residence and adjacent walls. Several bombs were dropped between the hospital and the church (about five hundred yards apart) and then a final one to the right of St. Mark's School, partly wrecking the corner of the building and shattering the windows of residences on the compound, including the home of the Rev. E. R. Dyer, two hundred feet away. Some of the windows in the church were shattered.

Of the fifty boys studying in St. Mark's, only twenty remained, with six teachers. When the planes were heard approaching, the teachers and students lay flat on the floor of the classrooms. Many received superficial wounds from the flying glass, and one teacher remained unharmed, even though for a few seconds his room was an inferno of bits of shrapnel. Miss Gertrude Selzer was crouched down in a protected place in her home on the same compound. Mr. Dyer was about five miles out in the country, hav-

ing gone there the night before in order to conduct a service in the morning.

Because of the threatened bombing and expected danger around Wusih, the greater part of the city's three hundred thousand population had fled to the country and toward Nanking. After receiving treatment at St. Andrew's, the students and teachers at St. Mark's left for a place at some distance from Wusih, where the headmaster, Mr. T. J. Tsang, hoped to continue school work. He could not send the remaining boys away, since their homes are between Wusih and Shanghai, and the whereabouts of their families unknown.

Dr. Lee, who is superintendent of St. Andrew's, and Dr. J. E. Roberts had gone to the hospital at eight o'clock, in response to a message from Miss Laura E. Lenhart, superintendent of the nurses training school, asking for permission to dress the wounds of seventy wounded soldiers who had been forced to leave a Red Cross Hospital in Soochow after it was bombed. When the doctors returned after the bombing, they found a crater three feet deep and six feet in



CRUCIFER AND CHOIR LEAVING HOLY TRINITY CATHEDRAL, SHANGHAI
Men and women from the several Shanghai parishes formed the choir which led the procession at the consecration of Bishop Roberts (see page 5)

diameter on the tennis court, with both walls along the sides of the court knocked flat, exposing the interior of the neighboring Chinese homes, where no one seemed to have been injured. Several trees had been cut off a few feet from the ground and the entire compound was littered with branches, leaves, and plaster from the walls. The side of Dr. Lee's home facing the court was pitted with shrapnel marks, and every pane in the three stories was shattered. Floors, chairs, and tables in the dining and sitting rooms were covered with thousands of fragments of glass and plaster. Upstairs the beds and floors were likewise covered with bits of glass, and objects from bureaux and tables were strewn over the floor. Windows on the opposite side of the house were broken, and the front door, on a third side, was blown in. The servants, who were in the kitchen at the time of the explosion, were uninjured, even though broken glass flew around them.

The hospital staff had been getting uneasy, with so many of the city's inhabitants fleeing each night. During the

day, Wusih was a dead city—no movement, no sound of people, rickshas, or launches, but all night there were sounds of feverish activity. When the patients from the bombed Soochow hospital appeared, asking for treatment and food, the Chinese staff became all the more alarmed.

The two American doctors had hardly begun helping with the dressing of wounds before the sound of the planes assaulted them. The staff and the wounded, stunned by the roar that almost split their ears, ducked below the windows and ran into the hall for slightly more protection. As they sought safety they could see the bombs leave the planes, now almost on them. The series of deafening explosions battered against the senses of the people in the clinic—sixty-three hungry, exhausted, wounded soldiers, doctors, and nurses—so that for seconds all motion and thought hung suspended. By the time they realized their building still stood, the planes were back again and dropped more deadly missiles slightly farther away, yet near enough to shake the building.



INTERNATIONAL RELIEF COMMITTEE IN SOOCHOW

Mr. Chang I-Lin, leader of the Soochow gentry (center) and the Rev. Henry A. McNulty (right center) are Chinese and foreign chairman, respectively, of the group organized to care for refugees (see December issue, p. 574)

CHINA MISSION LOSSES INCREASE

Sick with their impotency in the face of such warfare on non-combatants, the staff began to dress the badly infected wounds of the soldiers, who had been without food and fresh dressings for four days.

Meanwhile, bomb casualties began to come in, the first three dying almost immediately. A man brought his two children, the daughter with both legs fractured, the son with an eye shot out. The rest of the morning was spent in seeking some kind of shelter when planes approached, as they attempted to continue the usual hospital routine. The entire staff of Chinese doctors and nurses were so alarmed by now that they wanted to leave. Dr. Lee appealed to them to think of the plight of their sick and wounded countrymen in the hospital, at the same time announcing he would not ask anyone to stay against his or her will, and those who wished to go could draw a month's salary. After lunch he again talked to them, asking them to help arrange in getting rid of the patients, but they were too panic-stricken even to offer excuses. Soon they were rushing away, anxious to leave the city. The hospital cook was persuaded to stay for another twenty-four hours, until the 120 patients and sixty-three soldiers could be moved out. By nightfall all twelve Chinese doctors, some of the soldiers, and a third of the patients had gone.

Meanwhile Dr. Lee was able to telephone to the American Embassy in Nanking to report the bombing, telling the Embassy officials the buildings were clearly marked with American flags. The roof of the hospital also had large characters saying it was a Chung Hua Sheng Kung Hui hospital.

The next day brought no air raids close

to the mission compounds, despite several alarms. Many hours were spent trying to find some officials to take away the remaining soldiers and the sick civilians. This was of utmost necessity, since of the ordinary staff of more than a hundred, there remained but a few nurses, the gate-man, several coolies, and the cook. It was manifestly impossible for the two American doctors and one American nurse to continue running the hospital without staff. Four patients remained at ten p.m., but they were moved elsewhere early the next morning.

Dr. Lee, Dr. Roberts, Mr. Dyer, Miss Lenhart, and Miss Selzer at four o'clock, Monday morning, November 15, crowded into a small Ford car, and started for Nanking. They had no room to carry any luggage, so when they reached Shanghai on November 21, their only possessions were the clothes they were wearing. Dr. Lee and Miss Lenhart are filled with anxiety over the possible loss of the valuable hospital equipment, as well as their own personal losses. Dr. Roberts is forgetting his new home, new furniture, and wedding presents left behind, for when he reached Shanghai he found a son, John E. Roberts, Jr., had been born two days before to Mrs. Roberts, who is the second daughter of Dr. and Mrs. Lee.

If the fighting in Wusih is not too severe, and looting is not too widespread, the members of the Wusih Mission may, at some future time, be able to return to find they have some possessions remaining. The same thing applies to the missionaries, Chinese clergy and staff from Soochow, Changshu, and other places, many of whom have only the thin summer clothes they carried with them when they left their homes last summer.

As THE SPIRIT OF MISSIONS goes to press Bishop Roberts cables that the Church's property in Nanking, both St. Paul's Church, and the Church of the Triumphant Way, Hsiakwan, went through the recent siege unharmed and are intact.

VIRGINIA SEMINARY HONORS BRAZILIAN PRIEST



The Rev. Athalicio T. Pithan (center) at the Seminary Convocation which conferred the honorary doctorate upon him. Others in the group are the Rev. James W. Morris, the Rev. Stanley Brown-Serman, the Rev. W. E. Rollins, the Rev. A. C. Zabriskie, and Bishop Thomas

THE REV. ATHALICIO T. PITHAN, rector of the Church of the Crucified, Bagé, Brazil, and a deputy to the fifty-third General Convention at Cincinnati in October, 1937, received the honorary degree of doctor of divinity at a special convocation, on December 1, of the Theological Seminary in Virginia. In presenting the candidate, the Rev. A. C. Zabriskie, who recently made an extended visit to the Church in Southern Brazil (see February 1936 issue, p. 57) said:

Nearly fifty years ago four graduates of this seminary and the daughter of its dean sailed for Brazil. After studying the situation in various parts of the Empire they began teaching and worshiping in accordance with the doctrine, discipline, and worship of this church in a house in Porto Alegre. The seed planted there has taken root and grown into the Brazilian Episcopal Church. Founded by our alumni, drawing all its North American clergymen from Alexandria, that Church is the object of our continuing concern and prayers. We greet it today; we thank God for His blessing upon it; we trust that the proceedings this morning will form one more link to unite us across the seas.

Among the leaders in its recent develop-

ment, no one has played a more important part than one of its own sons, the Rev. Athalicio Pithan. Born into one of its families, educated in its Southern Cross School and in its Seminary at Porto Alegre, he is a son whom it justly values. In his parish at Bagé he has built up the Church; organized, supervised, and written the textbooks for five Sunday schools; founded a chapter of the Brotherhood of St. Andrew, and led its ministering to the prisoners and impoverished. In diocesan affairs he has had an influential part, in the Annual Council and on the Council of Advice, and was chosen the first deputy to be sent to the General Convention of the mother Church. In his community he has founded and managed the *Collegia Independencia*, supported it without outside help and made it the leading school in the central part of the State of Rio Grande do Sul. In being permitted to honor him for his own record, and through him the Brazilian Episcopal Church, whose representative he is, this seminary counts itself honored.

The Rev. James W. Morris, one of the two surviving pioneers who ventured to Brazil nearly a half century ago, was present and delivered the convocation address. Mr. Pithan's Bishop, the Rt. Rev. William M. M. Thomas, was also at the ceremony.

Read a Book

Recommended by RALPH ADAMS CRAM

Our guest commentator this month is the eminent American architect and distinguished Churchman, Ralph Adams Cram. His work during nearly half a century of professional practice is too numerous and well known to be reviewed here, but the interested may find it all discussed in his recent book, *My Life in Architecture* (Boston, Little Brown \$3.50). Mr. Cram who is the author of numerous other books including *Impressions of Japanese Architecture and the Allied Arts*, *The Gothic Quest*, and *The Catholic Church and Art*, has received honorary degrees from Princeton, Williams, Yale, and Notre Dame, and is an honorary member of the Harvard Chapter of Phi Beta Kappa. In 1936, he contributed a chapter entitled *The King of Beauty to the Presiding Bishop's Book for Lent*, *Christ the King*.

AFTER WHAT fashion shall the Church build its churches in Asiatic and African lands? I confess I do not know the answer, though the beautifully illustrated book, *Heritage of Beauty*, by Daniel Johnson Fleming (New York, Friendship Press, \$1.50) is almost, if not quite convincing, and the answer that comes from this source is quite explicitly: "In some slightly modified form of the local and historical style created by the ethnic religion." Now I must confess that this runs counter to all my most cherished convictions as to the relationship between art and the power that brings it into being. All the varied styles of Christian architecture, from Constantine onward for a thousand years, were created at the behest of the Church and each says as much so clearly that he who runs may read. Not even during the Renaissance and after the Protestant Revolution was recourse had to non-Christian modes, wherever these had prior existence, even in alien lands and under different physical and climatic conditions. A Christian church made its appeal through its very difference.

Should we follow this course today, or should we, in appearance, at least, minimize this difference and try to win souls by an outward approximation to the familiar forms associated for centuries with the religions we strive to supersede?

If we still had an united, dynamic Church, convinced and creative, we should undoubtedly have a religious art of the same nature, and then we should instinctively work everywhere in the style used to express this unity, only making such adaptations as might be imposed by varied conditions of climate and terrain. The exact reverse is the case. Under disunity there has come to be no vital style in any form of Christian art. Whatever is done (and sometimes it is very well done indeed) is either a cold, archeological reproduction of dead forms, or, at best, an attempt at revivifying these forms with a new life. The Church indulges in not one style, but ten or twelve, depending on the fancy of priest, building committee, or architect.

If, then, the answer to our question were: "Build in a Christian style," the question would suggest itself: *What style?* Byzantine, Romanesque, Lombard, Gothic (four periods and as many racial variants), Classical, Renaissance, Colonial, Modernist? All these and more are being used and without conviction. The one simple question becomes a confusion of issues. Then again it must be admitted that the West and the East are at cross-purposes—more so now than ever before. We have an instinctive feeling that a Gothic church in China, a Georgian church in Japan, a Renaissance church in India, is an anachronism. We receive a shock when we see them there. Moreover these highly stylized structures are usually very badly done, generally by incompetent designers, which makes them worse.

On the other hand, judging from Mr. Fleming's book, the churches that more or less reproduce Buddhist or Confucian or Hindoo temples are often singularly well done, as, for example, St. Andrew's, Wuchang; Christ Church, Nara; Grace, Hikone; SS. Peter and Paul, Nara; All Saints', Peshawa; the Chapel of All Saints' College, Kandy. Waikiki Church in Honolulu is also most competently designed, though it is secular in style, close-

ly resembling a feudal castle of the Fujiwara period in Japan. From my own point of view, the Roman Catholic Church of SS. Peter and Paul, Nara, seems the most logical, for while it could never be mistaken for a Buddhist or Shinto temple, and is explicitly a Christian church, good Japanese motives and details have been exclusively used, and with great intelligence.

After all, it is probably a question as to what the native peoples themselves want and what best reveals to converts the ultimate qualities of the old religion that is so new to them. Do we know what this is? There does not seem to be complete unity on this point. Mr. Fleming finds that "the rank and file of Asia's Christians are not interested in adapting indigenous architecture to Christian use." This would certainly be true of Japan. I should question whether the same was true in like degree of the conservative Chinese. In any case, it is probably an academic question. As things are going now under a progressive Westernization which takes account of little except the less admirable qualities of Occidental "civilization," it may be a long time before more churches are built. Perhaps by

that time a sufficient amount of unity may be achieved in the Church itself to make possible a new Christian art that will have some of the universality and authority of this art in past times. At present the divided Church does not know its own mind in this, as well as many other matters.

One thing is sure and that is that the Christian religion must express itself through real and dynamic beauty, or not at all. Perhaps one reason so many Asiatic Christians are not interested in this matter, is that so many of the evangelical bodies have disregarded the function and the power of beauty, and have put themselves before the native peoples through forms and ceremonies largely divested of any elements of beauty. Seeing the new religion so put forward, the converts come to dissociate religion from beauty, just as has happened in the West. When this severance takes place, the end is not far off. There is already a partial but healthy and promising recovery amongst English-speaking people, and in time this may further extend itself to the Orient—if culture and civilization do not, before this day comes, perish from the earth.

SOME OTHER BOOKS TO READ

BOOKS OF RARE interest and unusual importance will be discussed on this page in the months just ahead. The Rev. James Arthur Muller whose vivid *Apostle of China* (Morehouse, \$2.50) was commented upon on this page last month by Mrs. D. T. Huntington, writes on *The First Five Centuries* (Harpers, \$3.50), the first volume in a projected authoritative history of the expansion of Christendom by Kenneth Scott Latourette; Professor Ralph Walker Scott of St. Paul's University, Tokyo, discusses Taisei Michihata's spiritual pilgrimage *From Buddha to the Christ*; the Bishop of Chicago, the Rt. Rev. George Craig Stewart, out of the wide range of his reading, has selected John Buchan's *Life of Augustus Caesar* (New York, Houghton, Mifflin, \$4.50); and the Rev. L. Bradford Young writes most enthusiastically about the Rev. Thomas Harris's *Unholy Pilgrimage*

(New York, Round Table Press. \$2.)

Many other books merit discussion on this page but are deprived of notice because of space limitations. Children's books especially seem to be overlooked and we wish here to call attention particularly to two recent books for boys and girls—*Ali Lives in Iran* by Caroline Singer and Cyrus LeRoy Baldrige (New York, Holiday House, \$2.), and *The Story of Jesus for Young People* by W. Russell Bowie, illustrated by Robert Lawson (New York, Scribners, \$2). Both these books are distinguished examples of the bookmaker's craft. The former tells a story of good neighborliness which no child (or adult either) should fail to read, while Mr. Lawson's virile drawings, both in black and white and in color, combined with Dr. Bowie's gracious prose makes the latter preëminent among volumes of this kind.

The Missionary Camera

Invites and Brings You Pictures
of the Church Throughout the World

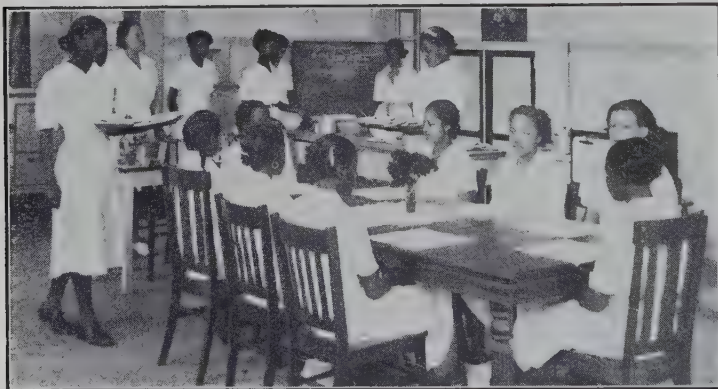


CHINA'S LONE BATTALION after a gallant resistance when the Japanese forces took the Chapei area of Shanghai were at last induced to abandon their position. Many of the wounded, a few of whom are shown here, were brought in the middle of the night to St. Luke's Hospital, Shanghai, now occupying its third temporary quarters since its evacuation of Hongkew last August

The Missionary Camera Visits



HENRY A. HUNT (left) is principal of the Fort Valley School in Georgia, the major buildings of which face a spacious campus. Left to right above: Academic, Florence Hunt Infirmary, Ohio Hall (boys' dormitory).



LEARNING TO SERVE (above) is as vital for girls as is work on the farm (below)



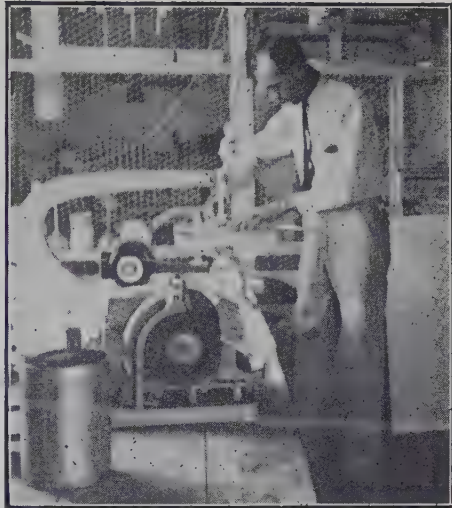
FORT VALLEY School does a tremendous amount of work where more than a thousand students enter the institution are by sacrificing to train their minds that they may enter America, not on the basis of religion will guarantee that rather that it will make and valuable both to the lowmen. Education will Christian citizens.



American Church Institute School



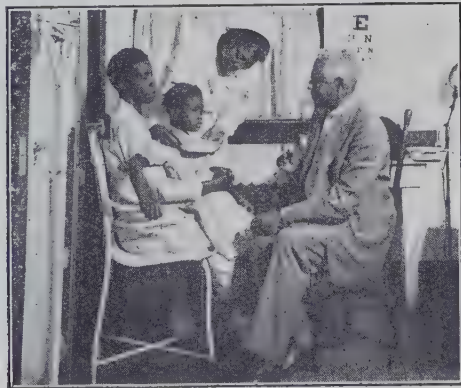
Peabody Trades Building. Woodworking instructor, Mr. A. T. Wilson, in the shop (right) where carpentry and furniture-making are taught. Below right is Jones Hall, the oldest building on the campus.



AL and Industrial work in Georgia Negroes live. The in this Church in- struggle endeavor- and, hearts so ally into the life of e that their educa- ucative living but - lives more useful ves and their fel- n purpose produces



CLINIC (below) for school and community. Library and a junior college science class (right)



Japanese Rice Fields Support the Church



MEMBERS OF Lovers of the Star Society begin and end each day's work with prayer together at the side of the rice field devoted to the support of St. John's. Incidentally, until St. John's was built these people had never seen a Christian church

AISEI KWAI, Lovers of the Star Society, is the name taken by members of St. John's Church, Isoyama, Japan, in working to support their church. Farmers and fishermen who secure their living from the land and sea, they handle very little money. When, in December, 1936, their lovely new church was consecrated, they held a meeting and decided that as they could not make definite pledges in cash they would cultivate some rice fields for church support. Accordingly, they rented the necessary land. At the last harvest they made an offering of twenty-three yen, after reserving a small sum to make a pilgrimage to Christ Church, Sendai.



A SPECIAL DAY was set aside to cultivate the church's rice plot (right); then at the proper time another day was set aside to transplant the young rice plants from the seed bed to the paddy (above)



RANCHERS AND MINERS ARE WAITING—*One priest in charge of three southwestern Wyoming counties cannot reach all the settlements in his vast parish*

BY THE REV. DUDLEY B. McNEIL
St. Paul's Church, Evanston, Wyoming

MY PARISH in Wyoming extends more than 175 miles from the Utah line on the south to Pine-dale on the north, and from Granger on the east to the Utah and Idaho borders on the west, more than 100 miles. This area includes three counties. There are two good sized towns—as good sized towns are reckoned in the West—Evanston and Kemmerer, and a score of little villages and settlements with populations ranging from twenty-five and thirty people to four and five hundred. Desert, mountains, cattle and sheep land, oil camps and coal mining towns, they are all here.

In all this region there are but five Episcopal churches. Services must be held in other places, and all this work must be carried on by one priest, where at least one or two more are urgently needed. Kemmerer boasts the only hospital in this whole territory and that is maintained by a coal mining company. Boys and girls by the score are deprived of any education beyond the grades because it is impossible for them to travel the forty or more miles to school in the winter time. Only those young people whose parents can afford to send them away to a boarding school get anything besides the rudiments of education unless they are fortunate enough to live in one of the towns.

I thought of all this one cold gray early morning on the railroad platform in Evanston. The Bishop of Wyoming, the Rt. Rev. Winfred H. Ziegler, was coming for his annual visitation. He arrived early that Saturday morning, and all that day we spent in conference and calling upon Church leaders. That night more than 100 people attended a banquet in the parish hall for the Bishop and the

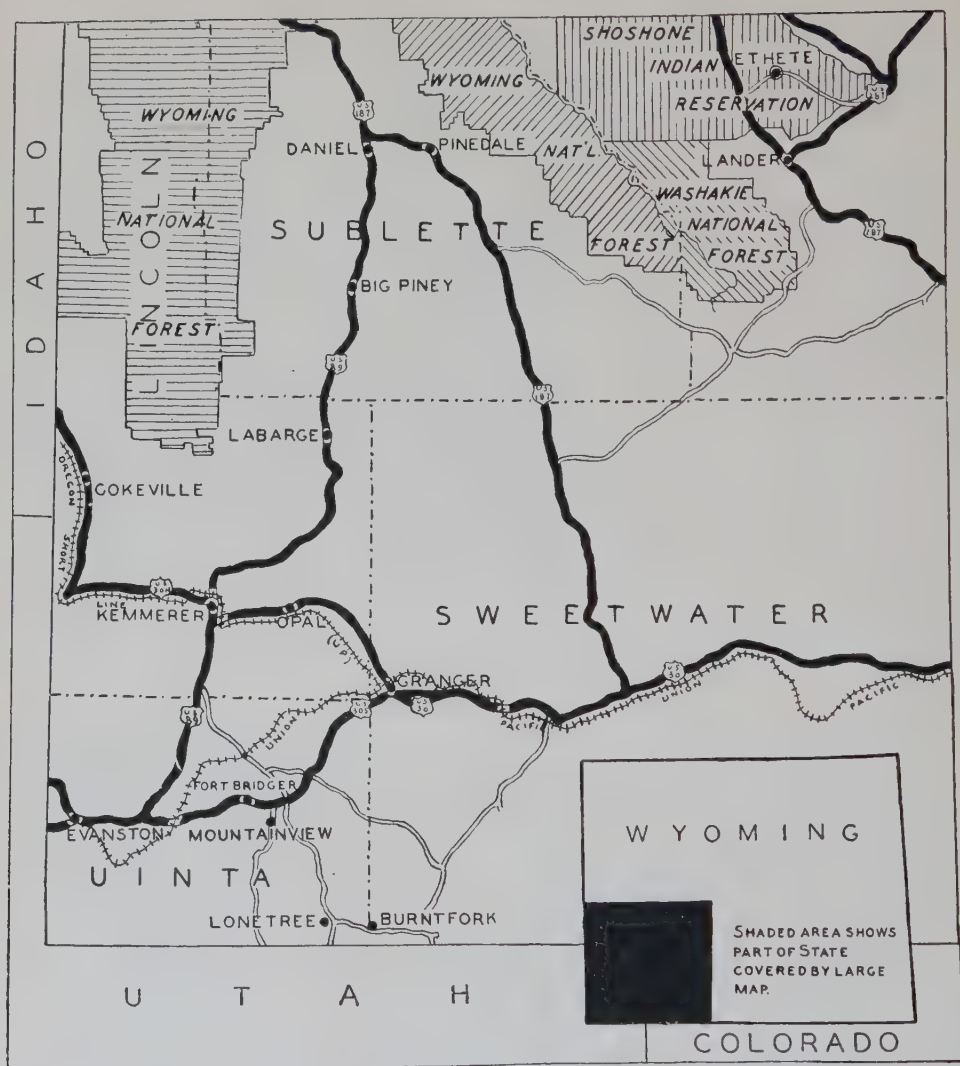
class that was to be confirmed the next morning.

The next morning at eleven o'clock, after an early Celebration at eight, Bishop Ziegler confirmed a class of twenty-two persons, including three ex-Mormons and a Jewess. The Bishop preached to a large congregation in historic old St. Paul's Church, built more than fifty years ago by early missionaries. After the service we had to break away quickly for a hurried meal before driving seventy miles to Cokeville for a three o'clock service. It was a fine day, the roads were good, we arrived with five minutes to spare. To reach Cokeville we had to drive into Utah and then back into Wyoming. There we found all fourteen communicants and their friends in the little log chapel. Used successively as a saloon and gambling place, bunk house for the railroad, and private residence, it was purchased by the Church in 1916 and remodeled into the beautiful interior it now has, no matter how decrepit the outside appears. There the Bishop preached and confirmed two people. After the service there was a reception at one of the homes, and then we had to tear ourselves away for we were a little behind our schedule.

We drove the forty-six miles to Kemmerer in record time, arriving in time to baptize two babies before the six o'clock dinner that marked the completion of twenty-five years for St. James' Church, Kemmerer. After dinner, we all adjourned upstairs to the church where again Bishop Ziegler preached to a packed church, confirmed nine persons, and received one from the Roman Church. All St. James' sixty communicants were present at the service and each had brought some friends. Then a fifty-five mile drive back to Evanston to spend the night.

The next morning we started out early, and drove one hundred miles to LaBarge,

THE SPIRIT OF MISSIONS



a little oil camp of about seventy-five persons with no church or religious services of any kind. Back in the hills three miles is another oil camp with about the same number of people. We conferred with several people here, and soon hope to be holding regular services. They will have to be during the week, because it is impossible to hold services in all these places on Sunday with only one priest. They want a church at LaBarge and in some way one will have to be made available.

Then we were on our way again, driving through the Green River Valley, thirty miles to Big Piney, a cattle town of some two or three hundred population, that has an Episcopal church but no congregation. Eighteen years ago there was a resident priest and a communicant list of sixty or seventy, but for some reason the work was closed up. A Congregational missionary is now using the church, but he welcomes us, and wants us to hold our own services in our own church. Everything has been left just

as it was years ago when the last Prayer Book service was read. All the people want us to hold regular services. Again the problem: no priest. "Weekday services we have, but we can't give you a Sunday service now."

After talking with a number of people we started north again, through Daniel, a very small settlement twenty-five miles further on, and then another fifteen miles to Pinedale. Here is a situation to gladden a Churchman's heart. Distinguished for being further from a railroad than any other organized town in the United States, Pinedale has a population of about four hundred people and is the center of a large ranching district. Until last spring, as far as we know, there had never been a service of the Church in the town. Now services have been held monthly and semi-monthly all spring and summer. The Bishop made a number of friends here last February when he was snowbound trying to get to Jackson's Hole, and now there are eighteen communicants (six confirmed this trip by the Bishop) and a number of others are strongly attracted to the Church and will be confirmed soon.

The Congregational minister who uses our church in Big Piney allowed us to use his little church in Pinedale. All this past summer we tried to figure out a way to build a chapel in Pinedale. We made plans, and all Episcopalians there pledged monthly toward this future church. Some money was raised but not nearly enough, because in addition to the building we

needed land on which to place it, and Pinedale this summer was in the throes of an expected oil boom and real estate had gone sky high. But at a meeting following the service Bishop Ziegler announced that he had secured a five hundred-dollar gift towards the building if the congregation could manage the rest. The next week we were offered a lot in the middle of a little pine woods right in town for half-price. Now the new church is a reality. Built of logs, as are almost all the other buildings in the town, and rustic throughout, St. Andrew's in the Pines, Pinedale, Wyoming, was consecrated on St. Andrew's Day. And all this with the congregation realizing that they can have but two week-day services a month at least until next spring, because one clergyman can not be at all these places at once every Sunday. The next morning the Bishop and I drove over South Pass, over the southern end of the Wind River Mountains to attend a clergy retreat at St. Michael's Mission to the Arapahoe Indians at Ethete and out of my field.

But what of Granger, Mountainview, Fort Bridger, Lone Tree, Burnt Fork, Opal, and all the other little settlements, some without a Christian Church of any kind? They must wait because we can not get to them all at once. We need at least one more priest, and we should have two more so that the work of the Church may be effectively carried to all the townspeople, ranchers, oil drillers, coal miners, and prospectors in the territory.

COUNCIL STAFF GIVES TO BISHOP LLOYD FUND

THE BISHOP LLOYD Memorial Fund for the Kuling American School in China passed the ten thousand dollar mark on the way toward its goal of one hundred thousand dollars when the National Council staff made an offering of \$487.35 at the celebration of the Holy Communion on St. Andrew's Day in the Church Missions House Chapel. The Fund will provide an endowment for this

important missionary institution in the Orient, the income of which will be used for strengthening the school's teaching staff. Bishop Lloyd's old friend, the Rev. John W. Chapman, was the celebrant. Among those present was Mr. E. Walter Roberts whose long term as assistant treasurer of the Board of Missions included the period of Bishop Lloyd's presidency.

LOOKING TOWARD CHURCH UNITY—*Bishop Perry presents to Presbyterian leaders Convention's resolutions which propose that both Churches declare their aim to be union*

NEGOTIATIONS LOOKING toward ultimate Church unity took place December 7, 1937, when the Rt. Rev. James DeWolf Perry, the then Presiding Bishop, at Church Missions House, New York, met a delegation from the Presbyterian Church in the U.S.A., to convey officially the information regarding the recent action of General Convention with reference to closer union with the Presbyterian body.

Representing the Presbyterian Church were the Rev. L. S. Mudge, secretary of the General Council of the Presbyterian Church, and the Rev. J. Ross Stevenson, chairman of the Presbyterian Assemblies Department on Church Coöperation and Union. With Bishop Perry, and representing this Church's Commission on Approaches to Unity (of which the Bishop of California is chairman) was the Rev. Howard Chandler Robbins of New York, now associated with the General Theological Seminary, and for many years active in various movements looking toward unity among Christian communions.

The step taken on December 7 was the presentation to the Presbyterian group of the resolution passed by General Convention, which constituted the first official step in the process of closer union between these two groups. The action of Convention, however, had followed a series of informal conferences with Presbyterian leaders. Bishop Perry formally read the resolution:

The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church

is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches.

"Upon the basis of these agreements," Bishop Perry said, "it is hoped that the two Churches will take immediate steps toward the framing of plans whereby this end may be achieved."

While the Episcopal Church as well as other branches of the Anglican Communion has been studying approaches to union with other Christian bodies for many years, it set up first in 1928 the official commission now named the Commission on Approaches to Unity, which has, since that time, held conversations with representatives of the Methodist, Presbyterian, and Lutheran Churches, a list increased in 1937 by inclusion of the Reformed Episcopal Church. The present negotiations with the Presbyterian Church, in the opinion of Church leaders, have progressed further than similar contacts with other sympathetic bodies.

Through the history of the Anglican Communion there have been between that body and the Presbyterian system, intimate relations, such as the Puritan influence prior to the English Restoration when the Presbyterian system influenced the Anglican rites and ceremonies through officially imposed revisions of the Book of Common Prayer. The present approaches are in the growing spirit of friendliness and community of purpose in Christian life and work.

The action of our Church with reference to the Presbyterian Church is expected to receive official consideration by the Presbyterians at the next meeting of their General Council on March 1 in Philadelphia.

General Convention's Commission on Approaches to Unity, of which the Rt. Rev. Edward L. Parsons is chairman, is composed of five Bishops, five presbyters, and five laymen.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., 412 Sycamore St., Cincinnati, O.

Christian Unity and Other Notes

THE FORWARD Movement Committee of the Diocese of Connecticut has adopted these aims:

1. The maximum distribution of the devotional literature of the Forward Movement.

2. The formation (after Christ's method) of small groups for the deepening of the spiritual life. These groups will recognize that their own deepened spiritual life should result in their seeking to win others for the cause of Christ.

3. Diocesan and parochial self-appraisal with the aim especially of discovering new opportunities of service.

4. The arousing of the individual to ask what he can do in the home, the community, and the world.

TWO THINGS are necessary for a forward movement of the Christian Church into the life of the world organized apart from Christ. One is the reinvigoration of its life and the other is the conquering strength which can come from unity alone. A divided Church cannot bind together a world bristling with antagonisms and discord. The conferences at Oxford and Edinburgh have brought the vision and hope of a united Church before us with new power. The General Convention stressed this as an imperative need. The Forward Movement conceives one of its tasks to be to bring the information, the sense of responsibility, and the enthusiasm of the two world conferences to every parish and mission within this Church. It desires to help in every way possible by suggestions for methods of study and study materials. From time to time there will appear on this page information about new material.

A list of publications concerning the Oxford Conference on Life and Work can

be secured by writing to the Universal Christian Council, 297 Fourth Avenue, New York, N. Y. Publications concerning the Edinburgh Conference on Faith and Order are available from the Secretariat, 111 Fifth Avenue, New York, N. Y.

Recommended for immediate use are: *The Message and Decisions of Oxford*, a booklet containing the official text, twenty-five cents.

The Oxford Conference, Official Report by J. H. Oldham (Chicago, Willett, Clark, \$2).

Report of the Edinburgh Conference, ten cents.

The Living Church for November 6. A special Oxford and Edinburgh Number. (All except *The Living Church* may be ordered from Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y.)

Diocesan departments of religious education can help promote the study of the issues at Oxford and Edinburgh by preparing packets of suitable material for various age groups. The college work committee of one diocese has prepared a packet on Church and State, one of the themes of the Oxford Conference, for discussion use in college groups.

A NEW GUIDE, *To Those Who Mourn*, is now ready for distribution. This is a statement of the brave Christian attitude toward death, the Christian teaching of immortality, and the state of the departed. This Guide is attractively printed and includes twelve prayers for those in sorrow and should be a great help to the rector or friend who wishes to place something easily understood into the hands of the bereaved. Price, five cents a copy; twenty-five or more copies at the rate of three dollars per hundred.

SANCTUARY

He calleth his own sheep by name

IT IS SOMETIMES felt that this page should be more personal. This year it will try to present the names of missionaries, but there are so many that forty names would have to be listed each month to cover only the Americans in foreign lands. There are about 480 of them, and nearly 3,000 native-born clergy and lay workers. In the United States there are nearly 600, not all under National Council appointment but with salaries paid wholly or in part by Council funds—and should we not follow our gifts with our prayers?

One who prays with devotion and imagination will not need to know these five thousand names, and yet the lists help even a stranger to realize that back of each name is a living man or woman with joys and sorrows, anxieties and times of strain. As many names as space allows will be printed. For the complete list, except the most recent, see the Council's Annual Report for 1936, pages 278-302. The years mentioned below are the dates of appointment.

At this time when the missionaries in China are in danger and deep distress, let us give thanks for their dauntless courage and pray especially for them.

THE STAFF IN CHINA

The new Bishops of Hankow and Shanghai, Alfred A. Gilman, 1902, and William Payne Roberts, 1914; the Bishop of Anking, D. Trumbull Huntington, 1895, and the Suffragan of Shanghai, John W. Nichols, 1902, now on sick leave.

Among the twenty foreign clergy, Lloyd Craighill, 1915, is the only one in the Diocese of Anking. Hankow diocese has seven: Paul Maslin, 1905. Joseph Olsson, 1931. Claude Pickens, 1926. Edmund Souder, 1914. Walworth Tyng, 1911. Charles Whiston, 1930. Robert Wood, 1898. On the Shanghai staff there are ten, among them Henry McNulty, 1909, John Magee, 1912, Hollis Smith, 1922, Ernest Forster, 1920, and others who have been working steadily through the bombing and destruction of many weeks past.

The China staff has eleven foreign physicians, men and women, including Harry Taylor, 1904, Claude Lee, 1905, A. W. Tucker, 1906 (now in the United States), Ellen Fullerton, 1908, and others who have been carrying on under fire.

And who can measure the influence and the power for good that has come from the hundred other foreign laymen and women?—missionary teachers, nurses, evangelistic workers, treasurers, secretaries, and technicians, from M. P. Walker, 1902, the earliest, to Mary Parke, 1936, one of the most recent.

Again, it must be remembered that there are on the China staff a hundred Chinese clergy, many of whom have given long devoted years of service, and many Chinese physicians, teachers and other lay workers.

*That it may please thee to bless and keep all thy people,
We beseech thee to hear us, good Lord.*

The National Council

Conducts the General Work of the Church between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

Introducing New Council Members

FOUR LAYMEN and one woman elected for the first time as members of National Council by General Convention in Cincinnati, will be welcomed when National Council meets February 8-10 in Church Missions House, New York. The laymen elected for a six-year term to serve until December 31, 1943, are Messrs. Robert Hallowell Gardiner, William G. Mather, Austin J. Lindstrom, Blaine B. Coles; the new woman, one of four elected by Convention on nomination of the Woman's Auxiliary for a three-year term expiring December 31, 1940, is Mrs. Henry Hill Pierce.

Following the introduction on this page last month (December issue, page 599) of the new clerical members of National Council, we take pleasure this month in introducing these new lay leaders:

MRS. HENRY HILL PIERCE of New York, who is well known to the readers of THE SPIRIT OF MISSIONS through her recent contributions to our pages (Why Missions? September, 1936, p. 422, and Impressions of Women's Triennial, November, 1937, p. 547) has served two terms as a member of the Executive Board of the Woman's Auxiliary. On that Board she was chairman of the Program Committee of the 1937 Triennial. In the summer of 1937 she was a delegate to the Conference on the Christian Approach to the Jews held in Vienna, and to the Conference on Life and Work

BEGINNING next month the Presiding Bishop and President of National Council, the Rt. Rev. H. St. George Tucker, will contribute a special message to THE SPIRIT OF MISSIONS Family on matters of current interest in the work of the Church. Watch for this new feature and read this page every month!

in Oxford. She is an associate member of the Forward Movement Commission, treasurer of the National Committee on the Cause and Cure of War, a member of the Committee on Women's Work of the Foreign Missions Conference, and active in her own parochial and diocesan branches of the Woman's Auxiliary. She has a first-hand knowledge of the Church's missionary work, having visited various missions both in the United States and Latin America.

ROBERT HALLOWELL GARDINER of Gardiner, Maine, a distinguished member of the Bar in both Maine and Massachusetts, has long been active in the affairs of the Church. A member of the Maine Diocesan Council, he has been a deputy to all General Conventions since 1925 and is the fourth of his name to serve as warden of Christ Church, Gardiner. Educated in the Roxbury Latin School, Harvard College, and the Harvard Law School, Mr. Gardiner is president of the Fiduciary Trust Company of Boston and a trustee of Groton School, and the Episcopal Theological School. During the World War he served with the A.E.F. as Major of the 303rd Field Artillery.

WILLIAM G. MATHER of Cleveland, Ohio, is a graduate of Trinity College and has honorary degrees from that college and from Kenyon College. An iron and steel manufacturer, he is chairman of the Cleveland Cliffs Iron Company, the Lake

THE SPIRIT OF MISSIONS

Superior and Ishpeming Railroad Company, the Cliffs Corporation, and the Corrigan McKinney Steel Company. He is treasurer of the Diocese of Ohio, and a member of the Ohio Standing Committee, and Diocesan Council. He is a trustee of Trinity College, Kenyon College, the Cleveland Museum of Art, the Lakeside Hospital, and Western Reserve University, and is a member of various philanthropic and cultural organizations.

AUSTIN J. LINDSTROM of Chicago, Illinois, has long been active in the affairs of the Church. He was formerly treasurer of the Diocese of Quincy and a vestryman of Trinity Church, Rock Island, and St. Peter's Church, Chicago. He is now a vestryman and treasurer of St. Luke's Pro-Cathedral, Evanston. A deputy to the General Conventions of 1934 and 1937, he is also a member of the Forward Movement Commission, and active in the Church Club of Chicago, of which he was at one time president and treasurer. The son of a clergyman of the Swedish Lutheran Church, his entire business life has been spent in banking. He is now assistant vice-president of the First National Bank of Chicago.

THE HON. BLAINE B. COLES of Portland, Oregon, but a native of Columbus, Wisconsin, is Chancellor of the Diocese of Oregon, a member of the Council of the Province of the Pacific, a trustee of the Divinity School of the Pacific, and lay reader at St. Philip's Colored Mission, Portland. Like Mr. Lindstrom, Mr. Coles is a banker, being vice-president and director of the First National Bank of Portland. He was formerly president of the Trust Division of the American Bankers Association. He is a frequent contributor to professional magazines on

trust affairs and economics, and occasionally writes for scientific magazines on astronomy, which is one of his hobbies.

The entire membership of the National Council is:

Presiding Bishop and President

The Rt. Rev. H. St. George Tucker, D.D.

Treasurer

Lewis B. Franklin, D.C.L.

Secretary

The Rev. Franklin J. Clark

*Elected by General Convention to serve until
December 31, 1940*

The Rt. Rev. Henry Wise Hobson, D.D., Cincinnati

The Very Rev. Paul Roberts, D.D., Denver

The Rev. E. P. Dandridge, D.D., Nashville

Mr. Philip S. Parker, Boston

Mr. William G. Peterkin, Parkersburg, W. Va.

Mr. Thomas J. Fleming, Jr., Pasadena, Cal.

Mr. Ralph W. Hollenbeck, Springfield, Ohio

Miss Elizabeth Matthews, Glendale, Ohio

Miss Eva D. Corey, Brookline, Massachusetts

Mrs. James R. Cain, Columbia, South Carolina

Mrs. Henry Hill Pierce, New York

*Elected by General Convention to serve until
December 31, 1943*

The Rt. Rev. Clinton S. Quin, D.D., Houston, Texas

The Rt. Rev. Cameron J. Davis, D.D., Buffalo

The Rev. Malcolm E. Peabody, Philadelphia

The Rev. Frederic S. Fleming, D.D., New York

Mr. Robert Hallowell Gardiner, Boston

William G. Mather, LL.D., Cleveland

Mr. Austin J. Lindstrom, Chicago

The Hon. Blaine B. Coles, Portland, Oregon

Elected by the Provinces

The Rt. Rev. W. Appleton Lawrence, D.D., Springfield, Massachusetts

Col. Leigh K. Lydecker, New York

The Rev. Charles W. Shreiner, D.D., Glen Loch, Pennsylvania

Warren Kearny, D.C.L., New Orleans

The Rt. Rev. Herman Page, D.D., Detroit

The Rev. Addison E. Knickerbocker, D.D., Minneapolis

The Very Rev. Claude W. Sprouse, Kansas City

The Rt. Rev. W. Bertrand Stevens, D.D., Los Angeles.

Space limitations in this number have necessitated postponing to later issues several important articles, particularly the second article in the new series on The Church and Rural America which began last month. The second article, The Woman's Auxiliary and the Rural Church by Alba C. Lucas of Brownwood, Texas, will be published in the February issue.

Foreign Missions

JOHN WILSON WOOD, D.C.I.

Across the Secretary's Desk

ONE OF THE unsolved problems to which my mind frequently reverts is how we can help St. Luke's Hospital, Manila, to avoid a deficit. The superintendent, Mr. Bayard Stewart, sends to the Department an itemized monthly report showing the number of patients admitted, the number of patients treated in the dispensary, the general classification of patients, and the itemized receipts and expenditures. When the report comes, I turn first to the sheets showing receipts and expenditures in the hope of finding a credit balance. The year 1937 started off well with a credit balance, although a diminutive one, for January. Now the September report is at hand, showing an excess of expenditures over receipts for the first nine months of the year, of \$2,514.27. During September, 4,049 patients were cared for in the dispensary. The number of in-patients admitted during the month was 342 with an average daily census of 114. It is difficult to imagine how one could lend a hand more effectively with an occasional gift than by sending it to St. Luke's.

STILL ANOTHER member of our China staff insists that missionaries ought to stay at their posts, and gives these reasons:

We have been preaching for years the need of trust in God, the duty of sacrificial living, and then, when the time comes for showing our trust in God, we are told to run away and let our Chinese do the trusting and sacrificing. Our preaching would seem utterly hollow if we were to do that. If the business interests out here have material stakes that they feel they cannot neglect, what about the moral and spiritual stakes that we missionaries have been laying down for years, and which are now beginning to have such fruitful results? To us, these things are vastly more important than any material stakes whatsoever. It was a totally different situation in 1927, when the Communists temporarily got control and began to kill foreigners. We were only an embarrassment and danger to our

Chinese friends then. Now the situation is different. For the time being, the Chinese Government has complete control of the country and I do not think that, in all her long history, China has acted with such unity in any cause.

“WITH EARNEST prayer for our Father's richest blessing on this work done in His Name, and for the guidance and direction of the Holy Spirit in its every detail.” This message accompanied a gift from a Virginia Churchman to the China Emergency Fund. One is sure it expresses the spirit and purpose of hundreds of other friends who are making their contributions to that Fund now. I hope it will be the spirit and purpose of tens of thousands of other Churchmen and women all over the country who will, in the days immediately ahead, send their gifts to the Fund. The need is great. The money can be used immediately. In fact, some of it was used even before it was given.

Officers of National Council, in the face of the conditions obtaining last summer, recognized that some action must be taken and therefore authorized expenditures before a dollar had been received or any emergency fund had been begun. The Fund now amounts to \$50,000, so their faith has been justified to that extent. But the full \$300,000 will be needed before the existing conditions can be properly cared for.

One dollar or ten thousand dollars can be set to work at once. If anyone asks how this can be done with China nearly ten thousand miles away, the answer is simply this: A cable goes to our Treasurer in Shanghai, authorizing the expenditure of a certain amount of money to be charged back to the Domestic and Foreign Missionary Society. The Treasurer presents that authorization to our bankers in Shanghai and the money is immediately placed at the disposal of the Bishop and the Treasurer. Doubtless

there are thousands of friends who might find it difficult to give ten dollars all at once, but who could give one dollar a month for ten months or any other amounts on the same basis.

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ONE OF OUR China missionaries marooned for a time in Japan, in writing to me about her experiences says:

The kindness of people, especially that of the Japan mission staff, leaves one speechless! Everything possible has been done for my comfort and happiness. Because I left Shanghai the middle of July I had absolutely nothing along in the way of clothes but cotton. I never dreamt of not being able to go back by September 1. The first thing Mrs. James Chapman did was to help me find materials for a warm suit. As if that were not enough, along came a letter from Bishop Reifsnider saying that a sum of American gold had been sent out to help refugees buy their winter clothing. I have no idea from whom the money came but I wish to express my heartfelt thanks for such kindness. You at home certainly take good care of us literally out here "on the firing line."

Another expresses thanks for "the gift that came to help us provide clothes for the cold weather," and continues:

I wish I could tell you how well we have been taken care of here in Japan. It has been a delightful experience really getting to know the members of our mission here. I

have been in Kyoto with Miss Gertrude Summers. She has been more than good to me and I have felt absolutely at home and really a part of the station. Mrs. Chapman has made us all clothes. Miss Edith Foote has taken care of all our business for us and everyone has been cordial and most helpful. Word has come that we can return to Shanghai, so we are sailing from Kobe on the tenth of this month. Of course we are delighted to be going "home" but this stay in Japan has been a fine experience for which we are more than grateful.

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IF YOU WANT to read a thrilling story of a great life and a great purpose, lose no time in securing a copy of *Apostle of China* by the Rev. James A. Muller. It tells of the life of the Rt. Rev. Samuel Isaac Joseph Schereschewsky, missionary priest and Bishop in China. Born in Poland of Hebrew parents, young Schereschewsky found his way to Christian faith and then, after coming to the United States, volunteered for missionary service in China. He was one of the greatest linguists this Church has ever had representing it in the foreign field. The story of his translation of the Old and New Testaments into easy Wenli is a classic. That work entitles him to be known as the John Wycliff of China. The book costs \$2.50 and may be had from the Book Store at 281 Fourth Avenue, New York, N. Y.

With Our Missionaries

BRAZIL

The Rt. Rev. and Mrs. W. M. M. Thomas sailed December 18 from New York on the *American Legion*, after General Convention.

CHINA—HANKOW

Mrs. Norman F. Garrett and baby sailed October 30 from Yokohama on the *President McKinley* and arrived November 10 in Seattle, after having been evacuated from China.

Miss Hilda Waddington sailed November 27 from Vancouver on the *Empress of Canada*, after regular furlough. Miss Waddington was called back by Bishop Roots for special service in the School for Hospital Technicians at the Union Hospital in Hankow.

CHINA—SHANGHAI

Mrs. John G. Magee and two sons sailed October 28 from Kobe on the *President McKinley*, arrived November 10 in Seattle, after having been evacuated from China. Mrs. Magee

sailed November 25 from New York, to be with her family in England.

The Rev. and Mrs. F. L. H. Pott sailed December 11 from England, for China, after regular furlough.

Miss Anna M. Groff, Miss Laura P. Wells, and Dr. Ellen C. Fullerton sailed December 11 from Vancouver on the *Empress of Russia*, after regular furlough. They were recalled to China by cable from Bishop Graves for special medical service at St. Elizabeth's Hospital, Shanghai.

JAPAN—TOHOKU

The Rt. Rev. and Mrs. N. S. Binsted sailed December 15 from New York, on the *Queen Mary* for England.

PHILIPPINE ISLANDS

The Rt. Rev. and Mrs. G. F. Mosher and Mr. and Mrs. Ezra S. Diman and baby sailed November 27 from Vancouver on the *Empress of Canada*, after regular furlough.

Religious Education

THE REV. D. A. MCGREGOR

B.T.O. to Aid Children of China and Japan

THE EYES OF the world are turned today to the struggle that is going on between the Japanese and the Chinese armies. All members of the Church are concerned about the welfare of their fellow-Christians in this time of trouble.

The present state of conflict between China and Japan will have an aftermath of suffering. Among those chiefly affected in both countries will be the children. There will be a greater need than ever before for help animated by Christian love. As an antidote for their bitter trials the children will need to experience the sweetness of Christian good will. The hatred engendered by the conflict will have to be overcome by a real experience of that Christian fellowship and brotherhood which characterize representatives of the Church as they go about their work. Children in China and Japan, many of whom will be quite friendless, will need trustworthy friends who can provide even the necessities of life. The Birthday Thank Offering during 1938-1940 will enable the Church to make a better response to these very real and growing needs of the children in China and Japan.

The struggle between the two nations is already having its repercussions in this country. Boys and girls in the Church schools are taking definite sides and are refusing to give anything to be used for the people of the nation they condemn. The educational program connected with Birthday Thank Offering may be—and should be—planned so as to lift Christian work above the level of any such prejudice which may arise. The offerings are made in the name of Christ for a purpose which is removed from any racial or national barriers. The Birthday Thank Offering lends itself to such worthwhile Christian education. At the same time it presents a real opportunity for the boys and girls to overcome their own prejudices and do something very concrete simply

out of love for Christ and a desire to spread His spirit of brotherhood. Not in many years has there been such an opportunity to reinforce Christian teaching with Christian practice in a very concrete situation.

Literature for the use of both leaders and children in the Church school may be secured from the Department. The literature which is free consists of a leader's guide, an offering envelope, a prayer card, and a picture leaflet. The leader's guide contains a general statement about the offering, a brief paragraph about its use during this triennium, a few suggestions about methods for arousing interest, lists of activities for both younger and older children, and a booklist for both children and leaders. The picture leaflet contains pictures of both Chinese and Japanese children.

The Birthday Thank Offering during the past triennium amounted to more than \$23,000. This amount of money was given to build the children's ward in the proposed general hospital in Shanghai which will replace outworn St. Luke's and outgrown St. Elizabeth's. This new hospital will be built when things become more settled in Shanghai and will be needed now more than ever before. The object for the present triennium should have just as great an appeal and, in a way, round out the enterprise of the past triennium.—V. McM.

TO SUPPLEMENT the current study of The Moslem World, the Harmon Foundation, at the request of the Missionary Education Movement, has produced a three-reel 16-millimeter silent motion picture film on the subject. The picture may be rented from the Harmon Foundation Division of Visual Experiment for \$3.75. While showing no work that is distinctly of the Episcopal Church, the film is useful in supplying background material for the study.

College Work

NO EXHIBIT at the General Convention attracted more attention than the exhibit of the Church Society for College Work. It was in a class by itself, and is probably among the finest exhibits ever seen at any Church gathering.

The exhibit covered the wall space of a large gallery in the banquet hall. It consisted of a long series of panels, each one pointing either to the need of more missionary work with students or to some of the ways in which this need could be met. A typical panel, for example, showed the relative concentration of students on an average American campus as contrasted with the concentration in an average city. The concentration at Yale is 1 in 3, At Wisconsin University, 1 in 20. In most areas over the country it is only 1 in 50 or 1 in 70. The moral of the tale is, of course, that such concentration calls for corresponding concentration of effort on the part of the Church. Yet, as more than one of the other panels could prove, the Church has not begun to take seriously her opportunity of ministering to these "parishes in exile."

Nothing amused the gallery visitors more than the gadgets. They were pedagogic gadgets. One, for example, was a slot machine, permitting you to roll marbles into increasingly alluring holes. It was a machine identical with those found in city amusement parlors. Only here it had been baptized into religious education. The top hole was marked "Foreign Missionary." Lower down came "Entered the Ministry," "Goes to Church regularly," "Goes to Church occasionally," "Run of the Mill," "Went to the dogs." Needless to say, the slot machine player rarely achieved one of the top holes. The moral was obvious, of course. But it was remembered.

The exhibit was sponsored by the Church Society for College Work. Many visitors were introduced to the society for the first time. It is an independent society, not organically connected with the National Council, but aiming to further college work over the entire Church.

The president is the Rev. W. Brooke Stabler, 3805 Locust Street, Philadelphia, Pennsylvania, to whom inquiries should be addressed.

A booklet containing pictures of the entire exhibit can be obtained from the society for fifty cents.

Other activities at the General Convention consisted of a seminar for college workers, at which several college pastors spoke of their work. There was also a small token exhibit as part of the Department of Religious Education. The Secretary for College Work was one of the two speakers at the Religious Education Mass Meeting.—T. O. WEDEL.

THE BOARD OF EDUCATION of the Presbyterian Church in the United States has recently announced the launching of a campaign to raise ten million dollars for Christian education. The money is to furnish support not only for distinctly Presbyterian colleges, but for student work in State institutions. The Presbyterian Church conducts this work in non-Church schools through its Westminster Foundations, located now at some ninety-two institutions.

A pamphlet arguing in behalf of the campaign, written by Dr. Harold M. A. Robinson, is entitled *The Secularization of Education in America*. It is a powerful plea in behalf of the Church's taking seriously—far more seriously than it has in the past—her duty to proclaim the Christian faith in the midst of an educational system which has by now been organized almost entirely apart from God. In one of his closing paragraphs Dr. Robinson says:

Will the Christian Churches of America allow "the strategic million" now in the colleges and universities of America to be sold out to a system of education organized apart from God, denying the source of its birthright in the Christian doctrine of human worth, guiding its steps by flickering lights on the ground, blind leaders bringing blind followers alike to death in the pit? Or will the Christian Churches of America, the Presbyterian Church in the van, reconstitute themselves a great fellowship in Christ, teaching the Christian doctrines of man, of God, and salvation for man and society?

Domestic Missions

THE RT. REV. F. B. BARTLETT, D.D.

The Church Discovers Cabbage Hollow

WE STILL HEAR, from time to time, of new spots in the Southern Mountains which have not been reached by the Church and its missionaries. One of these is at Cabbage Hollow, Virginia, where the people are very primitive and desperately poor with little chance to earn a living. The women still go barefoot. Their condition is pitiful beyond conception, and, as is so often the case, the women and children are the chief sufferers. The men are hard drinkers, and the poor liquor at their command seems to make them quite wild. The living conditions are extremely poor, due to overcrowded quarters, lack of furniture and proper food, the latter being chiefly bread made of flour, soda, and sour milk, with a limited amount of milk to drink with it. Into this community, and two other similar sections in the vicinity, the Church's missionaries are trying to take hope and some of the joys of life. In a recent letter, one of the workers gives a picture of evangelistic work under difficulties:

When we leave Stanley to come to Cabbage Hollow we follow a winding road between mountains and cross the creeks sixteen times before reaching our destination. Sunday afternoons we go to Lucas Hollow, which is a distance of from four to six miles. This takes us one hour, as the only road on which we can travel is so bad that we are continually bounced up and down, arriving with upset stomachs—not much of a preparation for an evangelistic address. An hour later we return and once again bounce over the road, and prepare for an evening service at Cabbage Hollow. We have crossed the creeks thirty-six times. When it rains a night and a day those small streams become a raging torrent of a small river. I did not realize the depth of one, and when I was in the middle the motor stopped and the water was over the lights of the car. It did not give one a feeling of security, but finally we were pulled out and proceeded on our way.

These are certainly places where much can be done, and much in the way of

cheer and comfort is going to these people through the Supply Department of the Woman's Auxiliary. The workers hope to have a loyal congregation in time, a Church school, clubs for girls, boys, men, and women; in other words, they hope to make the Church the center of the lives of these people.

THIS MESSAGE from Frank Randall, an Indian of Fort Hall, Idaho, appeared in the December issue of *Indians at Work*, a Government bulletin for Indians and the Indian Service:

I have been here on this reservation all my life. I was raised here. My mother used to be the interpreter. I am one of the oldest men among the grown men today who are trying to do the right thing to help the people on this reservation. Since the Civil Service became effective on this reservation we have been treated better than before. Years ago, before the Civil Service, the Indian's word was just like nothing, and we were ruled by the old chiefs who are now dead and gone. Today we are ruled by our council, and we are getting along better than we did under the old chiefs, and we are improving quite a bit on our reservation, especially on the farm and in stock raising. We have adopted a constitution and by-laws on this reservation, and we are progressing under this constitution. I hope, later on, when the younger generation grows up that it will be well educated. There are some few boys and girls that do not like to go to school, but later on they will look back and see where their big mistake was. I like to keep well informed as to what is going on, so that I may help my people and tell them what is right and what is good for the reservation and also for the people.

At the October cattle sale held at Fort Hall 972 cattle were sold at good prices; the largest sale in the history of Fort Hall.

The Mission of the Good Shepherd, Fort Hall, is progressing, reaching into the hogans on the reservation as well as caring for the children who live at the mission.

The Church and the Social Order

Many parishes will give special attention to the social service interests of the Church on the Third Sunday after the Epiphany. Suggestions for ways of keeping this day have been sent to all the clergy. In these days of fundamental adjustments of our economic and social order many Churchpeople are in doubt as to their responsibility as individual Christians or as members of the Church. In the opening sermon at General Convention Bishop Parsons spoke to this very subject and with his permission the Department is happy to print here that portion of the sermon which deals directly with the Church in the social order.

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IT IS NOT the business of the Church . . . to espouse any specific economic theory, nor identify the Gospel with any specific social legislation; but it is the business of the Church and of the Christian who is part of the Church to appraise all social and economic theory in the light of its effects upon the individual.

When then we see these world-wide movements of the masses, what are we Christians to do about it? We shall not reconcile them to God nor save the world if we live in fear for our wealth and social position. We shall not say "these people must be curbed and disciplined, or put in their places," these people who as Uncle Nathan says in Drinkwater's play, "have no places"! We shall look out upon this seething world and remember the Master's words, "The meek—that is the downtrodden and underprivileged—shall inherit the earth." "He hath exalted the humble and the meek" will take on new meaning for us. We shall see the spirit of the Lord working, striving, bringing unrest in order that the least of His brethren may find abundant life and the way open to come nearer to Him. We shall hear the call to intelligent sympathy and understanding, and

above all we shall wake to the fact that it is our responsibility as Christians to carry the spirit and meaning of the Gospel into every phase of the problems which beset us today.

The Church in its corporate capacity stands helpless to make that great new world of the Kingdom of God unless the men who carry the administrative burdens of society understand and purpose to shape their course by the way of Christ. Oxford may give us inspiration and guidance. Pulpits may echo its words. We in General Convention may properly make clear to our own people the points at which Christ and the world come into conflict. But resolutions will not stop war. Only wise and Christian statesmanship can do it. Sermons will not free the children enslaved in factories. Only men and women with Christian purpose, with Christian love, though they may not think of it as Christian, can do it.

This is Christian realism; for realism means marrying the idea to the actual. It means ideals that grip. And these men and women must do it. We cannot wait for God to come in spectacular power. He has never worked that way. The early Christians waited for the kingdom and it did not come. They tackled their ordinary work with the mind of Christ and the Kingdom dawned.—*Excerpts from the sermon delivered by the Rt. Rev. Edward L. Parsons, Bishop of California at Opening Service of General Convention, Cincinnati, October, 1937.*

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Christianity and Industrial Relations, the address made by B. Seeböhm Rowntree at the Social Service Mass Meeting during the Cincinnati General Convention, is now available in pamphlet form from Church Missions House Book Store; \$2.50 a hundred or five cents a single copy.

Woman's Auxiliary

GRACE LINDLEY, LITT.D.

Executive Board Plans New Triennium's Work

WITH NINETEEN of the twenty members present the new Executive Board held its first meeting December 8-10, in Church Missions House, New York. Miss Mary Louise Pardee of New Haven, Connecticut, is chairman; Mrs. Fred W. Thomas of Asheville, North Carolina, vice-chairman; Mrs. Robert G. Happ, South Bend, Indiana, secretary.

As there were twelve new members, more time than usual was given to presenting a background of the Board's work, especially in relation to National Council. Bishop Perry, Bishop Cook, every executive secretary (except Bishop Bartlett, who was ill), and Mr. William Lee Richards of the Field Department spoke to the Board, the secretaries outlining the scope of their Departments.

While the 1937 Triennial was still fresh in their minds, and with the 1940 Triennial already on the horizon, the Board had a long informal discussion of practical details, to record for future use certain good points of the past meeting and to suggest improvements. Preliminary consideration was given to resolutions referred by the Triennial to the Board.

A new departure for the Board and one which met with enthusiasm is the new form of the committee on field work. It is now made up of all eight members who represent the Provinces, with Mrs. Fred W. Thomas as chairman.

Other committees, with their chairmen, are:

PERSONNEL—Mrs. Paul H. Barbour, Mission, South Dakota.

PROGRAM—Mrs. Beverly Ober, Baltimore.

UNITED THANK OFFERING—Mrs. Charles Carver, Jr., Portland, Oregon.

FINANCE—Mrs. James Keeley, Ridgewood, New Jersey.

Mrs. Kendall Emerson of New York is on the Board as the recently appointed representative of CMH.

The appointment of a committee by the G.F.S. to work jointly with a committee of the Auxiliary's Executive Board

was asked for by the Triennial. Miss Helen C. C. Brent, president of the G.F.S., representing that Society on the Auxiliary's Board, reported the G.F.S. committee members to be Miss Mary R. Evans of Rome, New York, chairman; Mrs. Walter Smith, New York City; Mrs. C. William Spiess, Philadelphia; and Mrs. H. E. Woodward, St. Louis; these four are national G.F.S. officers; a fifth woman is to be chosen from the G.F.S. membership. The Woman's Auxiliary committee members from the Executive Board are Mrs. Charles P. Deems, Minneapolis; Mrs. John E. Hill, Philadelphia; Mrs. Clinton S. Quin, Houston; and the same Mrs. Woodward. This group, in the words of the Triennial resolution, is asked "to study the work of the two organizations, with the object of devising a plan looking toward a united program for the women and girls of our Church," the two committees to report to their respective Boards in December, 1938.

Preliminary discussion took place regarding two other committees which will be appointed in the near future: one, requested by the Triennial, is to confer with the secretaries of the Continuation Committees of the Conferences on Life and Work and on Faith and Order; the second, requested by General Convention and the Triennial, is to study the question of marriage and divorce and to confer with the General Convention Commission on that subject.

Looking toward the 1940 Triennial, the Board is recommending to diocesan branches that they begin now to set aside a sum each year toward delegates' expenses in 1940.

The distress and tribulation in China were in everyone's mind at the meeting, and the need of the China Emergency Fund. The Board sent a special message to the women of the Chinese Church and the women missionaries in China.

The Board meets again February 4-7.

American Church Institute for Negroes

Auxiliary to National Council

THE REV. ROBERT W. PATTON, D.D.

Charles W. Brooks: Pioneer in Negro Education

ANOTHER pioneer in the field of Christian education among the Negroes is gone. The Rev. Charles Wesley Brooks, for forty years principal of St. Mark's School and priest-in-charge of St. Mark's Church, Birmingham, Alabama, died on December 1, 1937.

Born in Baltimore County, Maryland, in the eighteen-seventies, he was educated locally and at King Hall, attached to Howard University, Washington, D. C. He was ordained in 1897 by the Bishop of Maryland.

Shortly after his ordination, he was approached by the Rev. J. A. Van Hoose, one of the early settlers in the new and growing town of Birmingham, Alabama. Mr. Van Hoose was a "perpetual deacon" and prominent business man, whose labors and benefactions helped to build up the Church in Birmingham. He had founded, at his Bishop's request, a small day-school for training Negro girls in mind, morals, and manual work. To this school Mr. Brooks came in the summer of 1898. To the loving labors of these two men, one white and one black, is due, under God's providence, the present St. Mark's Normal and Industrial School which, in the nearly forty years of Mr. Brooks' principalship, has built Christian character into thousands of Negroes.

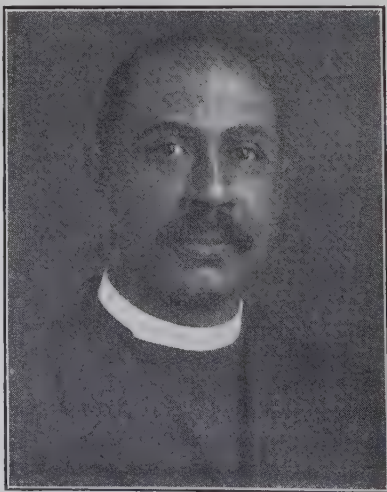
There was not much Negro education in Birmingham in those days. St. Mark's helped to pioneer the way to the present excellent public school system. Under Mr. Brooks' direction the school acquired and kept a high place in the regard of colored

Birmingham. When Birmingham put in a good public high school for industrial training, St. Mark's specialized in other work such as training for teaching, professions, and preparation for college. Through its boarding department it furnished high school opportunity for country Negroes; and stimulated the County to put in public high schools for Negroes.

The land for the present St. Mark's was secured by Mr. Van Hoose, while the school building was given by a Northern white friend of Mr. Brooks. It grew into a school of twelve grades, and in recent years boys have been admitted as day scholars. So well did the school stand that it was among the first schools taken over by the American Church Institute for Negroes when that agency was formed.

By 1925 a new and larger St. Mark's was a real necessity, and twenty acres of land were purchased on the edge of the city. Then—the depression. Unfortunately Mr. Brooks did not live to see this fruitage of his labors; but the new St. Mark's must come, for the present plant

is not only inadequate but the building is obsolete and worn out. During the depression, the high school grew until its student body now numbers about 250, and a night school was started for young working men and women who need that training to qualify for their chosen pursuits. A free kindergarten, also, was begun, a community service which has so commended itself to the city authorities that the city furnishes its teacher. Another major interest of Mr. Brooks was the school library.



THE REV. CHARLES W. BROOKS
Principal, St. Mark's School, Birmingham,
1898-1937

The Coöperating Agencies

Address correspondence to officials whose names appear under the various heads

The Daughters of the King

Edna Eastwood, *Executive*

Room 305, 150 Fifth Avenue, New York, N. Y.

THE DIOCESAN Assembly of the Daughters of the King in Tennessee honored the memory of Ada Loaring-Clark, late national president of the Order and a leader in the Woman's Auxiliary, with a service on All Saints' Day at St. Mary's Cathedral, Memphis, conducted by the Very Rev. Israel H. Noe, assisted by the Rev. W. D. Bratton, the Rev. Charles M. Seymour, Jr., the Rev. Vernon W. Lane, and the Rev. M. L. Tate.

The memorial is an Italian marble cross, a replica of the cross worn by the Daughters, with a bronze tablet bearing the inscription:

ADA LOARING-CLARK
1871-1936
National President
Daughters of the King

The memorial was unveiled by her son, the Rev. Alfred Loaring-Clark.

A living memorial for the extension work of the Order is being planned, national extension being an ideal of Mrs. Loaring-Clark.

WITH THE placing on the altar, at the Feast of the Purification, their self-denial gifts, the Daughters of the King are able in a material way to show their interest in Christ's work in China. This Self-Denial Fund pays the salary and gives additional help to our missionary, Miss Gertrude Selzer. No direct word from Miss Selzer has been received lately but there is thankfulness that the latest report of her states "safe."

Extracts from a letter written last summer (the last received) illustrate our great work in China. Miss Selzer wrote:

A short term school for women was held

in Wusih. Including teachers there were about a hundred present. The women, as usual, displayed a great deal of interest in their studies and worked diligently. This was the eighth annual school held in Wusih, and there were women present who had attended each school. These women, at the time of the first school, could not read a character; now they are able to read the Gospels and Prayer Book, as well as join in singing the hymns. You cannot imagine the light and happiness which has been brought to many lives through these schools.

I have given one-third of the sum sent me by your Treasurer to Mrs. A. R. T. Standing for country schools, and to the Rev. Hollis Smith for the school in Changshu. Because of the war, our work, unfortunately, is handicapped, but we are hoping and praying that we may be able to return to our stations and carry on ere many days. One cannot help but feel that the Chinese Church is making progress, but it needs the continued support and prayers of its fellow Christians in America.

Brotherhood of St. Andrew

———, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

THE BROTHERHOOD in China of course has been hampered recently, but it is continuing its work, awaiting an opportunity for unhindered development. A practical illustration of international Christian brotherhood was exemplified at the recent National Brotherhood Convention in Cincinnati. Paul Rusch, representing the Brotherhood of St. Andrew in Japan, called attention to the plight of the Chinese Brotherhood and the fact that it is greatly hampered in its work by not having Brotherhood literature printed in Chinese. Haydon O. Merrill, treasurer of the Brotherhood, replied that the Brotherhood Chapters at the Church of the Saviour, Philadelphia, would assume responsibility for giving \$100 to provide for the translation and printing of the Brotherhood Handbook into Chinese. This is now being done.

Church Mission of Help

The Rev. A. R. Pepper, *Executive Secretary*
27 West 25th Street, New York, N. Y.

WITH THE NEW year, CMH is setting out with a renewed grip on its purpose to make the very best of its opportunities to bring home to its clients the value of spiritual things. As has been said frequently that which gives the society its reason for existence, and which saves it from an unfortunate overlapping with the work carried on by many excellent civic agencies, is that it seeks to build on a spiritual foundation. The members of the staff are trained not only to give that aid to its clients which will enable them to lay hold of social and economic security, but primarily to lead them along such paths as will make them spiritually secure.

The case work process with us must always have in it a large element of religious teaching. It will fail to carry out its real purpose if it does not make clear to every client the importance of cultivating those spiritual forces which operate only in a life of sacrament and prayer.

There is much valuable conference between workers regarding methods, and it is hoped that during the coming year spiritual subjects will occupy a still larger place in such conference in the various diocesan societies. The equipment for spiritual work which each one has can be, and should be, shared with others. There should be much borrowing of experience, and exchange of knowledge of spiritual things as applied to the needs of cases as they arise. The case conference committees in the various dioceses are doing fine work along general lines, and their counsel and advice is of great worth; and amongst the staff workers there is need of stronger accentuation of this kind of activity in relation to the particular spiritual needs of the client. It is hoped that this aim will be achieved more fully than ever before during the coming year.—S. C. HUGHSON, O.H.C., *Chairman, Committee on Spiritual Work, National CMH.*

Guild of St. Barnabas

The Rev. C.T. Walkley, D.D., *Chaplain-Gen.*
Ivoryton, Connecticut

THREE NEW branches of the Guild have recently been organized: in Bath, Maine, the Rev. C. M. Tubbs is chaplain of a new group with forty members; in Bethlehem, Pennsylvania, the Very Rev. Roscoe T. Foust is chaplain for eighty members; and in Balto, Indiana, the Rev. J. R. Ramsey has been named chaplain to a branch with twenty members.

Older branches report changes in their chaplaincies: the Boston branch has appointed the Rev. Jesse Trotter; Jersey City, the Rev. John T. Ledger; and Hartford, the Rev. Edward C. Morgan. In Birmingham, Alabama, the Rev. B. G. Lowery has resigned as chaplain but no successor has been named as yet.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.

MEMBERS OF the Woman's Auxiliary and others who have been using the special mission study number of the *G.F.S. Record* as supplementary program material during recent years will be interested to learn that this year's mission program suggestions on Rural America will be published in the February issue.

FROM JANUARY 9 to February 6, the Girls' Friendly Society is celebrating Members Month. The purpose of the Month is to awaken the entire membership to new opportunities and horizons in the society today; to bring more candidates (juniors under twelve) and 'teen-age girls into the fellowship of the G.F.S.; and to inform Church people of the modern program of the society.

The activities of the Month start with a Corporate Communion in every branch on Sunday, January 9, and continue through especially planned meetings to February 6, when there will be a Recognition Service to welcome new members gained during the month and to rededi-

THE NATIONAL COUNCIL

cate the entire branch. During the next three months, from February 6 to April 24, new members will have a chance to know the G.F.S. "in action" through taking part in varied and interesting programs. On Sunday, April 24, there will be a Festival Admission Service, especially planned for the occasion, when new members all over the country will be admitted.

The honors will go to the branch with the largest proportional increase in candidates and 'teen-age members; their last membership reports being used as a basis for comparison. The winning diocese will be chosen on three points: the greatest number of new branches formed; some increase in every branch; the largest number of new candidate and 'teen-age groups formed in branches already established.

During this Members Month the G.F.S. invites its friends in other parochial and diocesan organizations to become better acquainted with what the society is and does today. The G.F.S. believes that the development of Christian character is made possible through offering girls a wide range of experiences and interests in which to find themselves, under the guidance of a sympathetic adult leader; Christian character being interpreted positively as well-rounded living in the world as it is.

The G.F.S. offers friendship with other young people, and recreation, service to the Church, and programs on present-day problems. These include peace, community questions, interracial understanding, the movies and the radio, jobs and marriage, worship, and discussions of personal religious questions. It also encourages local groups to include handicrafts, singing, folk dancing, and dramatics in their programs. Each branch, in which the girls are organized with self-government, selects the activities which most appeal to them, making certain, however, to maintain a balanced program of worship, service to the Church and to the community, recreation, and study.

Miss Adelaide T. Case, of Teachers College, Columbia University, Educa-

tional Adviser to the Woman's Auxiliary, and a member of the national G.F.S. Board, recently said:

The G.F.S. is doing a splendid piece of work in religious education. It keeps close to the interests of real girls in the real world. It offers them a wide range of activities through which they can grow into well-rounded maturity. It is interpreting Christianity in terms that girls can understand. Its method of approach and some of its materials are just what we need for the Church school and the Young People's Fellowship.

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*
281 Fourth Avenue, New York, N. Y.

ON THE TENTH of January, 1888, eight women gathered at the request of a fellow worker and inaugurated the Church Periodical Club. They were all teachers in a Saturday morning sewing class at the Church of the Holy Communion, New York; their leader was Mrs. Mortimer Fargo. Her life in Wisconsin had given her an understanding of the inability of clergy in missions and small parishes to provide themselves with needed periodical literature. (See the *SPIRIT OF MISSIONS*, October, 1936, page 467.)

It was all a simple matter, no machinery, no red tape, just the undertaking to forward one's own magazine after reading. This involved, as Mrs. Fargo expressed it, a little work, wrapping and mailing, a little money, the cost of postage, a little prayer for the one to whom the magazine was mailed. Little did she picture this friendly service extending to all quarters of the globe and including many and varied forms of printed matter. Mrs. Fargo did not live long enough to see much development in C.P.C. but devoted successors have carried on and today more than two thousand officers are responsible for the work of C.P.C. in parish and diocese.

This year, the C.P.C. keeps its fiftieth birthday. The call comes to all its friends to take part in the anniversary in three ways: by prayer—the C.P.C. prayer is simple and easily learned; by promoting

intelligent interest in its activities; and by money gifts to the endowment fund. From the interest of this fund it is possible to supply many greatly needed books. May we all within this year do our part to help the C.P.C. forward on a new half-century of service to others.

Some persons have felt in the manifold development of the work and in changing economic conditions that the original object of the club no longer exists. Here is one letter among many that shows how the forwarded magazines are still needed:

I cannot overvalue the pleasure that is ours in receiving these magazines and papers, we do enjoy them very much and in turn they are handed on to not one or two but three and four different ones; the long winters lend greatly to reading and especially to those who are in isolated parts of the creeks and out mining in the hills where they seldom have any one to talk to or visit with and they are so grateful for reading matter.

The Church Army

Captain B. F. Mountford, *Secretary*
414 E. Fourteenth Street, New York, N. Y.

ALASKA IS the most recent mission field to request Church Army lay-missionaries. Captains Albert Sayers and Jack DeForest have been accepted by the Ven. Frederic W. Goodman, Archdeacon of Arctic Alaska, and will accompany him next June on his return to Point Hope.

Mission Sister Frances Jolly, assistant to Miss Mary Wood McKenzie at Bethany School, Cape Mount in Liberia, has erected a simple building to serve as chapel for the lepers to whom she ministers on an island nearby. She writes, "I love Africa and am willing to spend as many years here as are mine to spend."

In Georgia, Captain George W. Graham, active among his colored people, says:

The small towns of Georgia abound in unwholesome places for young people. I find many young school girls and boys at such places. Concerted action on the part of the Church and the State is needed. I am making contacts with WPA schools as well as public schools, and find groups eager to learn. Where possible, I talk to the teachers concerning religious training for

their pupils. Many of these groups seldom attend Church, and the teachers can do much to help with short devotions.

Religious education has constant attention in the day and boarding schools on Rosebud Reservation, South Dakota. Mission Sister E. Isaacs reports that 209 children scattered over the reservation are being helped through thirteen classes. Many live so far from the chapels that they have never been to church; and very few have had religious instruction at all.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*
National Office, 80 Broad St., New York, N. Y.

THE NATIONAL office at 80 Broad Street, New York, N. Y., serves fourteen Institutes and their branches. In some ways they resemble a large family. In spite of striking differences, all have common family traits.

Of the affiliated units, nine only report lodging accommodations, while a tenth through a system of relief credit sends destitute seamen to municipally supervised lodging houses. Six Institutes have lunch counters serving both those who can afford to pay and seamen who can not; two others offer free use of their kitchens for the running of stew pots. All units provide reading and writing rooms, game rooms and other facilities for wholesome and very necessary entertainment.

In spite of depressions, labor conditions, and temporary dislocations, the close of the year 1937 found the Seamen's Church Institute of America and its affiliates intact and looking forward to greater activity and usefulness. At least one Institute is optimistic enough to be laying plans for a building program.

Obviously the first needs, as soon as an increased budget becomes at all possible, will be funds to help the smaller Institutes return to normal; to restore the grant for the work at Fort Stanton, whose dependence on outside help has already been explained in this column; and finally, to provide for greater publicity to make the work better known.

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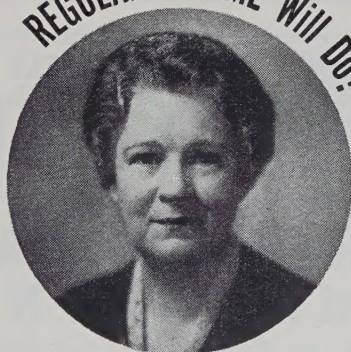
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